The Bombay Guardian.

VOL. XXVI.—New Series.—No. 45. SATURDAY, JANUARY 8, 1881. Rs. 6 per annum in advance with Indian postage Rs. 7-10

PUBLISHED EVERY SATURDAY MORNING.

INTERNATIONAL BIBLE STUDY.

January 16th, 1881. *Genesis.* XXVIII. 10-22.

One leading aim goes all through the word of God, which, kept in mind, will make many things plain to us that otherwise would not be; it is this: to induce sinful man to put his trust in a Holy God. God begins at the A. B. C. of the alphabet of revelation; takes men as he finds them, not insisting that they should adopt his views of things before the establishment of intercourse between him and them; content, if, at first, they will trust in him for the ability to carry out their own schemes without previously submitting these schemes to him. Men have the spirit of war engrained in their nature; it is a step in the right direction when one of the contending parties recognizes his dependence on God and looks to him for blessing on his arms. Supposing that both parties are equally wr[illegible] in the desire to fight, God will answer prayer and give success to the one that looks to him, in order to encourage the feeble and blind beginning of confidence. Confidence once in some degree established, there is an opportunity for the communication of God's thoughts concerning the spirit of strife. A man is desirous of worldly prosperity; he waits upon God for a blessing on his enterprises, and whatever prosperity comes to him he receives it as from God. Confidence once established, God proceeds to show the individual that there is something better than the worldly good he is seeking. It is easy for us, with the true light that now shineth, to sit in judgment upon some of the men and tribes that God favoured in the beginning of the world's history; and we may perplex ourselves with questions regarding God's part in these matters; but if we would keep in mind the principle we have referred to, and which is often exemplified in man's endeavours to raise the waifs of soci[illegible] the degraded classes, the city Ar[illegible] care[illegible] are sometimes called, we should [illegible] of [illegible] ter the Scriptures of the Olort[illegible] We remember one excellent C[illegible] who in her autobiogr[illegible]phy, tell[illegible] she was an unconverted girl [illegible] to help her to elope with a you[illegible] she had set her heart upon [illegible] God wonderfully answered [illegible] both she and her husband ga[illegible] to the Lord. In these days of abu[illegible] such a thing as this could only h[illegible]em exceptional; and to those who [illegible] pro[illegible] to imitate the young lady's exam[illegible] the [illegible] of the Lord comes, saying, Honou[illegible] father and mother that thy days may [illegible] long in the lamd, or still better, that thou mayest have the guidance of God's Spirit. In the promises of temporal good that distinguish the old dispensation, we may note this accommodation (so to speak,) on the part of God, seeking in the most practicable way to establish such relations of amity between him and the people as should facilitate the imparting of higher knowledge.

"He took of the stones for his pillows." [illegible] He had on a turban of some sort, no doubt. He was a fugitive from his native land because of the wrath of his brother whom he had wronged. If God had now expressed to him his great displeasure on account of this wrong, it would have destroyed what little confidence there was in his heart toward God. Man would have said, that God should now send him some dream that would [illegible] him with terror; but God knew of a better way. The voice of God was in the heart of Jacob witnessing to the evil of his conduct, and during the twenty years of exile, that voice would continue to make itself more and more heard, till, after this long period he humbles himself beneath his brother and the feud is healed. God intends that Jacob shall go with the consciousness of his [illegible]dence upon Himself, and with confidence towards Him as his true friend. So he appears to him graciously in a dream that shows him the way to heaven in a series of steps.

"The angels of God ascending and descending upon it." 12. Heaven and earth are brought into communication, and the messengers of God, freighted with the blessings of heaven, can come to sinful man, and carry back the report of man's needs. "And behold, the Lord stood above it and said, I am the Lord God of Abraham thy father, and the God of Isaac." These steps of the way to heaven may indicate the successive steps in revelation, until the fulness of time be come and the Lord of all be reached, until He who is the Way, the Truth and the Life be actually with us, our Emmanuel. Our Lord quotes this very expression, 'the angels of God ascending and descending,' and applies it to himself. Nearly eighteen centuries were to go by before He who appeared at the top of the stairway to Jacob would be found in the likeness of humanity achieving redemption for a lost world. The hymn "Nearer, my God, [illegible]e," is simply the metrical version of [illegible]cident; but it is not becoming that a[illegible] should let a huge ladder of rocky s[illegible] them from their God. The [illegible]y Jacob consisted doubtless of [illegible] in a lofty mountain whose summit [illegible]rced the skies.

"The land whereon thou liest, to thee [illegible]ll I give it and to thy seed." God wished [illegible]cob in his long exile to cherish the feeling [illegible]t his home was in Canaan. It was necessary that there should always be some one [illegible] embrace by faith the promises given to [illegible]braham concerning the seed in whom the [illegible]tions of the earth were to be blessed. There must be faith at the earthly terminus of the ladder, to enable the angels of God to come down to earth from the Lord of all.

"I am with thee and will keep thee in all places whither thou goest; for I will not leave thee, until I have done that which I have spoken to thee of." For one Jacob there are now ten thousand, rejoicing in this precious promise. This is a good word for those who hear a voice bidding them leave their native land to go afar off to preach the Gospel to the Gentiles. If God should not [illegible]g them again into the land that they love, he will bring them to a land that they still more love, even to the heavenly Canaan.

"This is none other but the house of God and the gate of heaven." Wherever God meets with his people, there is the house of God and the gate of heaven. See Romans X.

"I will surely give the tenth unto thee." What else can you do, Jacob? The Lord's claims upon us are absolute and not conditional; nevertheless, the Lord bears with his unenlightened servant and condescends to hear him.

WEEKLY REVIEW.

—Our list of the appointments made at the last sessions of the S. India Conference of the M. E. Church was supplied by a presiding Elder, but turns out to have been incomplete. The following appointments on the Madras circuit were by some inadvertence omitted: Colar Orphanage: M. B. Kirk; Bangalore School, I. A. Richards. We have not given the statistics of the work done, as reported by the members of the S. I. Conference, preferring to wait till we have the published minutes before us. It may be remembered that Mr. Goodwin, M. E. missionary to the Seamen, Calcutta, was obliged to take a voyage to the Cape a few months ago, for the benefit of his health. We are happy to state that favourable accounts have been received, though it is not expected that he will be able to resume work this year. The doctors even think that it will not do for him to take work again in India. This will be a matter of great regret to those to whom he has been ministering so faithfully and successfully for some years. With regard to Mr. Kirk's appointment mentioned above, our readers are aware of [illegible]ork carried on by Miss [illegible]he work has ass[illegible]ted's [illegible]e has been ob[illegible]d to [illegible] it with others, [illegible] S. I. Conference have, in compliance with the apparent leading of Providence, detached Mr. Kirk for this work.

—The *Sunday Mirror* of Dec. 26th contains a letter to "the Theists of the New dispensation," as Baboo Chunder Sen's party now designate themselves, from "the members of the Oxford Mission" lately arrived in Calcutta. A previous number of the *Mirror* contained a letter addressed by these theists to the members of that Mission, giving them a hearty welcome, telling them that their advent marked a new era in the history of Indian evangelization. "Not in the old paths do you propose to run, not in the old grooves will your purposes and principles move." What are these new grooves? the letter of the Theists proceeds to state them:

"Half a century of mission labor in this country has convinced England that it is not by hating the religions and religious communities in Hindustan, not by ignoring and despising her traditions, not by treating her people as altogether a fallen and degraded race, that any success can be achieved in the direction of true conversion. If England wishes not merely to gather converts, but to imbue India's heart with the spirit of Christ, she ought to honor this great and ancient country, its language and literature, its instincts and traditions, its national theology and ethics. We are not a people of yesterday. We cherish in our midst truths and examples of a most exalted order of which any nation may well be proud. The noble Aryan blood that courses through our veins and arteries will resist every attempt at thorough denationalization, It is to be hoped, therefore, that you will carefully abstain from all efforts to upset the national foundations of Hindu faith and character, and that you will only endeavour to engraft upon Hindu society the divine life of Christ. Conserve all that is good and pure in our race, annihilate all that is noxious and impure, and give unto us the treasure of Christ's Gospel. India exhorts you, revered brethren, not to preach Christianity, but only Christ and him crucified.

The context shows what Theists understand by preaching Christ crucified, viz., a Christ who is willing to take his place with Chaitanya, Mahomed and Moses in ministering to the vanity of Baboo Chunder Sen, in other words become with these reputed teachers joint patron of the Advanced Brahmists. The identical copy of the Mirror that contains this letter, has an article recommending "a Pilgrimage to Malthus," that is, the introduction of this teacher into the Brahmic Pantheon. In their reply the members of the Oxford Mission say that they have been greatly encouraged by this kind and sympathetic address of welcome. We heartily approve of the expressions of love and good-will contained in this letter, and hope that the writers may be able to give good proof of the sincerity of these expressions. Every true missionary must have a feeling of genuine love, not merely for the Brahmists, but for all the Hindoos. But it would be a great mistake to think that love is expressed by ignoring or making light of whatever is contrary to the truth. The servant of the Lord is unfaithful to Christ and to those whom he addresses when he encourages them in the belief that Christ is simply one of the spiritual guides of men, instead of being the Way, the Truth, the Life. These Oxford missionaries say, "We have not mer[illegible]. We *think* that we have al[illegible]each." We should think s[illegible]ney come out as mis-

—The *Bombay Gazette* does well to call attention to the miserable stipend provided for the widows of our Native soldiers that fall in the battle. These widows receive each a pension of *two rupees and twelve annas*, (four shillings and seven pence a month) and this no matter how many children they may have. Five rupees a month would not be too high a pension for a soldier's widow.

—The resolution passed by the House of Representatives, Washington, with reference to Ireland, does not, as Reuter's telegram might have led people to suppose, declare the sympathy of the Am. Congress with those who are forcibly attempting to establish Home-rule in Ireland, but with the "unhappy labouring class of Ireland in its effort to effect a reform in the present oppressive tenant system." Even this, however, goes a little beyond the rules of international comity. The accounts from Ireland by ea[illegible]uccessive mail are more and more app[illegible]. A system of terrorism prevails th[illegible] makes it difficult in many parts of the country for any one who has the misfor[illegible]ne to be a landed proprietor or connected with such, to buy or sell, or exercise any other right of citizenship. Instead of the poor tenants, it looks as though we should have to speak of the poor landlords. A new verb has been introduced, "to Boycott," meaning to *taboo* or outlaw by means of combination. Tenants who pay their rent are subjected to outrages. If the votes of the people could be taken and there should be found a two thirds majority in favour of Home-rule, we would say let them have it. If the present ministry succeed in weathering the storm they have now to encounter in the West, it will be marvellous, unhappily there is a good deal of Ireland in England. The million or two of Irishmen in Great Britain may prove a very keen thorn in the side of the dominant race. Already we hear of incendiary fires in Liverpool. As the *Times* admits, the outlook is very gloomy. There would be nothing to fear if England were true to God and to the sacred deposit of the Scriptures that Providence has vouchsafed to her. It is not at all encouraging that just at this juncture the *Times* should come out with an article concerning the Br. & For. Bible Society, most contemptuous in its tone both to the Society and to the Bible as received by the generality of Christians

—We acknowledge with thanks the receipt of a copy of the sixth Edition of Mr, Maclean's "Guide to Bombay, historical. statistical and descriptive," with Bombay Directory accompanying. We need not repeat what we have said in former years regarding the excellence of this publication, which is just the book to help the stranger in coming to an acquaintance with this important city, and which will tell even the oldest resident some things that he perhaps does not know. The further one goes in the attempt to give a full account of a place like Bombay, with such a marvellously diversified population and so many objects of interest, the greater will appear to him the task he has undertaken. It is not surprising then that every year witnesses some additions to the information furnished in this volume, which has the merit, at the same time, of being portable. The "Guide to Bombay" is enriched this year with a number of new photographic views of Bombay. Every effort has been [illegible] to make the Directory full and accurate. [illegible] this book should be in every library, [illegible] occasional reference. It is published at the *Bombay Gazette* Office and is sold at Rs. [illegible]

—"Life of Ganga Bai, wife of the Rev. Ruttonji Nowroji, C. M. S., Aurungabad by Mrs. J. S. S. Robertson." This little book of 79 pp. has been published in Edinburgh. Mrs. Robertson is wife of the Rev. J. S. S. Robertson, so well remembered in this Presidency where he spent many years as a missionary of the C. M. S. and as Secretary of the same. This account of one of the Native girls that were under her care is to some extent an account of Mrs. Robertsons's work in this country, and the book will be welcome not merely to those who were acquainted with the subject of it, but to those who remember Mrs. Robertson's work of faith and labour of love in a field where she delighted to serve the Master. In 1848, at Nasik, she was led to begin the formation of an orphanage for Native girls. Mrs. Robertson devoted herself to these as she would have done to her own children, and they appear to have enjoyed throughout an affection and a care like that which a mother bestows upon her children. Mrs. R. did not think it necessary to keep the girls at a distance from her, in order that they might not forget their true position; she believed that genuine kindness more than compensates for any disadvantages that may seem to spring from it, in the way of stimulating the expectations and aspirations of those on whom it is bestowed. Ganga Bai, at the age of ten years was motherless and abandoned by her father, and they who had temporary charge of her were glad to avail themselves of Mrs. Robertson's willingness to receive her. Two years later she was admitted into the Church by baptism, having given evidence of a change of heart. In 1861 she became the teacher of a girls' school in Nasik, to which she gave her whole heart. She made it a point to visit the mothers of the girls, and read to them the Scriptures. In October of the same year, she married Mr. Ruttonji Nowroji who subsequently (in 1870) was ordained to the office of the Christian ministry. The character of Mrs. Ruttonji is very pleasingly pourtrayed in this book. She was held in high esteem by all who knew her, Europeans and Natives. She died of Cholera in 1878, taking the disease from a servant upon whom she had been assiduously and with complete self-forgetfulness, attending. She died in the triumphs of faith, ministering consolation to her husband and the children whom she was leaving behind her. This little memorial will be prized by many, and we are sure that the Native Christians will appreciate the kindly and respectful tone in which they are always referred to.

—There was a meeting of the congregations connected with the M. E. Church in Bombay, on Monday last, at the Grant Road Church, to take leave of the late pastor and his wife, Rev. Mr. and Mrs. Row. Jas. Morris Esq. presided, and remarks were made by several gentlemen. A paper was read embodying the feelings of appreciative affection and esteem with which the people of this charge look back upon the pastorate of Mr. Row. A cheque for Rs. 350, subscribed by the members of the church as a token of their thankfulness to God for the labours of his servant, was presented to Mr. Row, and [illegible]ffered for the blessing of God [illegible]e work, as well as upon that [illegible]or in Bombay, the Rev. Mr. [illegible] the pleasure of mentioning [illegible] purpose of the Bombay Mis-[illegible]nference to hold (D.V.) a series [illegible]etings during the week beginning [illegible]ary 7th. Particulars regarding the [illegible]osed meetings will be given hereafter. [illegible]re asked to state that it would add considerably to the interest of these meetings, and to their usefulness, if any missionaries from the interior could find it convenient to attend them. Those who find it so, might signify their intention to the Rev. E. S. Hume, Convener of sub-committee of, the M. C. Friends of missions are requested to remember the approaching meetings in their prayers.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

—There has been a meeting for prayer every evening this week in response to the call of the Evangelical Alliance and in conformity with the usage of the last twenty years. They who take an interest in the spread of Christ's kingdom in the world, have been glad thus to come together at the mercy-seat to make mention of the Lord's goodness in the past, and entreat his blessing on the work of the present year. All the great interests of humanity, and all classes and conditions of men have been remembered in these meetings. The meetings have been held in the different churches in rotation and ministers and laymen of the different denominations have taken part in the exercises.

—In connection with the annual meeting of the missionaries of the C. M. S. in Western India, held last week, there was, we understand, a gathering of the Native Christians belonging to the Missions of that Society. It was, we are told, a very interesting occasion. We should have been glad to receive some account of this meeting.

—We understand that there is to be henceforth a department of theological instruction, in connection with the Free Church Institution, Bombay, the chairs in which will be filled by the different missionaries.

The Bombay Guardian.

SATURDAY, JANUARY 8, 1881.

ZEALOUS OF GOOD WORKS.

One of the mistakes sometimes made by persons seeking to lead consecrated lives, is that they confound acquiescence with consecration. They have learned the lesson of submission; they accept of what comes to them in the providence of God, recognizing that it is God's choice for them, and realizing that God's choice is better than any thing beside. This is indeed a blessed disposition, affording matter for continual thanksgiving. To some this attainment is much more difficult than to others. Some have naturally a certain yieldingness of will, that makes them glad to be quit of the obligation to choose their own steps in life. Persons of this temperament are attracted by the Romish system of monasticism, in which the individual has to make over his will to [illegible] superior, [illegible] be guided by the will of the superior a[illegible] a law never to be called in question. To [illegible] there seems to be half [illegible]eaver wh[illegible] which exempts them fr[illegible] to ascertain the will of God[illegible]m to find it moment by m[illegible] of the superior. Others, b[illegible], know that they must get their [illegible] from the Master *himself*, moment by moment, and are enabled by the grace of God so far to consecrate themselves [illegible] they fully acquiesce in all the dispensations of His Providence. In all the events of life, they see the hand of the Lord, and accommodate themselves to these events, without murmuring. This is a grand attainment; the mistake is in supposing that all the will of God is expressed in the events of life. The servant of the Lord is not to be the creature of events, but in some sense to fashion events. The Christian soldier is to be armed with the armour of righteousness on the right hand and on the left hand; i. e. he is to carry offensive as well as defensive armour; a sword as well as a shield. It is when the Christian knocks at some unopened door of usefulness, that it is opened to him. The Christian is not to wait till the fatherless and the widow present themselves at his door, before relieving them; but he is to visit them, to seek out the lost, to hold forth the word of life. Passive piety is admirable in its place; but it is not to exclude active piety. When Christians began to recognize their obligation to carry the Gospel to the unevangelized nations, then God began so to work by his providence that there should be facilities for their engaging in the work. The Christian may expect to see concurrent movements of divine providence when he goes forward for God. God requires that we should obey his word even in the face of what may seem a frowning providence; but when we go forward in the commanded path, we find the frowning providence of God working with us and for us. The Scriptures furnish many illustrations of this. Moses could perceive no encouraging providence, when the word came to him requiring him to undertake the deliverance of the children of Israel from Egypt. Providence seemed to frown upon the Israelites when they found themselves with the enemy behind them and the sea in front. Sustained by the word they went forward and the sea parted before them. When the spies returned from the promised land, the report was such that the people lost heart altogether; for they were looking for favouring providences and found only frowning ones; they were not willing to act upon the bare word of God, and had to go back for 39 years into the wilderness. It was not the providence of God that brought upon them this prolonged exile from the land of promise, but their own disobedience. When Jonathan and his armour-bearer went to Michmash and got near enough to communicate with the enemy, then the providence of God began to give them favouring tokens. David did not wait till other people saw that he was called to fight Goliath, before he went forward to meet him. In the life of a man like Mr. Moody, we do not find a man made and moulded by events, but a man who was strong in the grace of Jesus Christ, and who went forward actuated by a passionate desire to be useful to his fellow-men; and the result was that he has fashioned events. John Brown did not wait for favouring providences to begin his attack on American slavery,; nothing could seem more quixotic than his single-handed attack upon it; apparently, providence frowned upon him and crushed him; but the cause grandly triumphed through his death. Quietism has some valuable elements in it; but for the work of the Lord we need a combination of quietism with high-strung Christian activity. We reed in Daniel, The people who do know their God, shall be strong and do exploits. The Christian is not called to do any thing alone. He has guidance every step of the way. But the main guide-book is the Bible. 'Thy word is a lamp to my feet."

Jesus, from the time that the men came to arrest him in the garden till he expired on the cross, was little else than passive. Yet we are to bear in mind, that it was his own boldness in setting forth the truth that excited the animosity of the priests and elders. It was his conduct in driving out the traffickers from the temple-court, his refusal to abstain from healing men on the Sabbath, his discourses delivered in the temple, especially his terrible philippic against their hypocrisy, these and many similar acts culminated in the events of. Calvary.

THOUGHTS ON REVELATION. XIX.

We have been considering xiv. 1-5. A few words more on the scene here brought to our view, may seem desirable. We have been led to connect this scene with the sealing of the 144,000 in ch. vii. It may be appropriate to mention here for the sake of those readers who are not acquainted with our interpretation of the earlier portions of the book of revelation published in 1857, that we do not regard the 6th chapter as exhibiting the fortunes of the primitive church, merely, down to the time of Constantine, but as stretching over the whole Christian dispensation, at least to an event that is yet future, a manifestation of the Son of God, otherwise described in ch. xix. As a result of this, the sealing of the 144,000 takes place, i. e. a public acknowledgment on the part of God and the Lamb, that they are fully redeemed. The passage now under review, xiv. 1-5, seems ro show us those who are to be thus publicly acknowledged; shows them in their spiritual attainments. The wisdom that is from above, which is without partiality, does not intend that one denomination of Christians should glory over all others, but that each shall be constrained to recognize that something which it lacked has its compensation in the others, and that all supplement each other. Are not Christians even new beginning to recognize this, and to give honour to each other for things in which they differ? This poor nature of ours is so apt, even after we have come into the school of Christ, to overestimate the importance of that which has been distinctively shown us and carry it to an excess, or overlook some corresponding truth on the opposite side. We learn the lesson of *dependence* and make light of that of *obligation*; we learn the lesson of *obligation* and make light of *dependence*. We learn the lesson of *faith* and make light of that of *works*; and *vice versa*. Perhaps we may now trace the first shadowy beginnings of that blessed condition which is described in this scene on Mt. Sion. Let us note that in the wonderful prayer of John xvii., our Lord seems to desiderate that his people may step into the [illegible] that he is about to vacate, so [illegible] may lose nothing by his ascension hand of the Father. The [illegible]ntecostal church appeared to understand this matter, and for a little take up the place which the God-man Jesus had vacated in their behalf. "I am no more in the world, but these are in the world." "As thou hast sent me into the world, so have I sent them." "The glory which thou gavest me I have given them." "That the love wherewith thou hast loved me may be in them." Especially, the last words, "I in them." As though he would have said, Whatever thou hast for me, I make it over to them. I instate them in the very place which I occupy in thy regard. I make over to them thy love to me; my peace; my joy in its fulness; thy words and my words; my measure of the Spirit; my power; mp glory. Not as the world giveth hath he given. This 17th of John is, so to

speak, the dying will and testament of Jesus. And the scene on Mt. Sion is just the fulfilment of this prayer. Let us go over again the characteristics of the 144,000 as here mentioned :

. 1. They are *with the Lamb.* They appreciate the true glory of Christ as consisting in self-abnegation on the cross. They find more glory at Calvary than they ever found on the Mt. of Transfiguration; more glory in the renunciation of glory, and in his consent to hang in the place of Barabbas, chief of malefactors, than in the Lordship of angels. Glorying thus supremely in the Lamb they themselves become lamb-like, and are dead to the world's honours and the world's [illegible] *probrium.*

2. They are on Mt. Sion. In the place of chief spiritual blessing. The palace of Jesus, the King of kings, is on Mt. Sion. Where is the house that ye build unto me? saith the Lord; unto this man will I look, even unto him who is poor and of a contrite spirit, and who trembleth at my word.

3. They have the name of the Lamb and that of the Father written on their foreheads. In them is fulfilled the word of Christ: "If a man love me, he will keep my words; and my Father will love him and we will come unto him and make our abode with him." The name written on the forehead shows who dwells within, and the public confession of the same.

4. They alone know the new song. Believing that God was ready to fulfil the great promises of his word, and that it was not a vain thing to expect to be filled with all the fulness of God, they have sought, and according to their faith it is unto them. They have an experience of the power of Christ to save unto the uttermost that others have not had, and by virtue of this experience are enabled to praise God in the habitual surrender of body, soul and spirit.

5. They are redeemed from the earth. They are emancipated from the power of earthly things. Their senses, appetites, all the corporeal demands that once had so much sovereignty, and even when stripped of sovereignty were hindrances that needed to be combated, these are now redeemed, so as to obey perfectly the monitions of the Spirit.

6. They are of unblemished chastity. They have entered into a union with Christ, from which they never have a thought of going back. Christ at no time divides their heart wi[illegible] They belong to Christ in all [illegible]ts of their being. They comm[illegible]d on the footing of the Song [illegible]

7. They follow the Lamb whithersoever he goeth. They choose to be with Christ, and will follow him into the burning fiery furnace, rather than remain without it and without him. They follow him among the fishermen and other people of the common sort; they follow him to such a mean place as Nazareth, and thus put their protest against the worldliness which makes so much of position, into the most unmistakeable form.

REMINISCENCES. XCVIII.

Diary. 1846.

January 12. What a Sabbath was yesterday. Indescribably happy. God contrived that I should address a large audience in the evening and tell them what he had been doing, and I trust that he was glorified and will be. Coming hom[illegible] wrote a letter to my pastor telling him o[illegible] marvellous works of God in my soul; and[illegible]pect that that will be made by some means [illegible] other, useful. These were not all the memorable things of yesterday. He put it into my heart that I must become the means of blessing to the church, and I engaged two friends of mine to meet me here presently this Monday evening, that we might seek sanctifi[illegible]ion of our souls, in order to a revival of our [illegible]ather's work in the church.

B[illegible]t if yesterday was a day to be remembered, what shall I say of to-day? I have this d[illegible]y been introduced into a new state of existe[illegible]ce. Eye hath not seen, ear hath not heard, [illegible]r hath the heart of man conceived the things [illegible]at God hath prepared for them that love him. [illegible] I had not been supported, I could not have [illegible]rvived the experiences of this day. I feel [illegible]t heaven has come down into my soul, and [illegible]d is enthroned there. Oh the astonishing re[illegible]elations of the love of God this day made m[illegible] I cannot conceive that the raptures of dy[illegible] saints have ever exceeded what I have this [illegible]ay known. And all arises from new view[illegible]f the character of God. In an instant, the [illegible]aning, never suspected, of half the Scrip[illegible] started into the full view of my mind. It is a[illegible] life, because, as I said, all arises out of new [illegible]ws of his holy and adorable character, which by [illegible]is grace, never shall be taken away from me.

15th. [illegible] was ever present on this earth, if he was [illegible]t that night of the last passover, He w[illegible]th us in this little upper chamber, (third story of my father's house in 13th St., New York.) As Brother H. remarked afterwards, it was all like a dream, Heavenlike indeed! We sat together in a heavenly place in Christ. The prayers offered have prevailed already. A wonderful work has gone forward in all our souls.——Last evening was similar, we could have sat and sung our souls away. The Saviour is furnishing us with work to do, and enabling us to do it. This is altogether the most fruitful week of my life. Have just been to see one of the brethren of the seminary, whom God has been leading and who now thirsts for the higher life. Saviour, bless that interview. On the 12th I was lifted up from the heaven in which I had been walking five weeks, for the great kingdom of heaven is a succession ascending up to the heaven of heavens. But to-day my wild and extravagant faith asked to go still higher, and lo, I was presently removed, and am now in a sphere of indescribable, undreamt-of love. I think there was never any paradise till this.——Oh the faithfulness of God! how glorious to watch the Almighty at work, and see by what unsuspected and wise means he accomplishes our petitions. It was most delightful to hear the aspirations of our pastor this evening. He has appointed a meeting with us for Saturday evening. Had this evening an interview with B[illegible] Ford, that I trust my Saviour will bless [illegible]tily. We talked of a meeting of several of [illegible]no desire assurance of faith and apostolic [illegible]eace. All these influences and schemes I put into thy hands, my beloved Saviour.——A day of paradise. And now for to-morrow, Friday. This is a wonderful, glorious week. Let the morrow be a day of still richer abundance. I owe every thing to the blessed thought Jesus put into my mind, to redouble every desire that was granted. Let me persevere in this. Abraham, when God met him at forty, shifted his position to thirty.

January 16. I feel the infinite heart of God beating against my heart. I cannot work; I cannot think; I can but love. My soul is in heaven, heaven in my soul; abide in me and I in thee. Never knew before the delight of song. God is love. Thinking on this, I wondered how He found time to evince wisdom, truth and his other attributes.; when it came into my mind that love was not an attribute in the sense these were; but God himself was love, and the exercise of his attributes was always the exercise and manifestation of love. So that whatever God does, whether it be an act of wisdom, soverignty, justice or power, there is a movement like that of the bridegroom hastening to the bride. And if I sit here and be filled with the love of God, the utmost possible return for my time is obtained in this love. I have all things, and it is as though I were receiving the sublimest and most valuable thoughts into my mind; this love is a perfect preparation for all manner of duties, Christ being made unto us wisdom, righteousness, sanctification and redemption.—Unspeakable beauties in Christ have been this day revealed to me. Where is this to end? This evening Bro. Aikman spent a couple of hours with me, and I trust that my faithful Lord may bless them to his sanctification. He made an entire surrender in prayer; and may God give him peace with assurance of faith, and through him communicate of his riches to the brethren. Our heavenly Father has permitted me to hold conversations and pray with the three perhaps most hearty in seeking sanctification in the Seminary.

17th. Last evening, providentially detained from the prayer meeting in the seminary, and I can see the wisdom. For God's work in my soul was made the subject of discourse and it was a very spirited meeting. As might perhaps have been expected, one of the brethren thought there was a "dangerous movement or tendency, and expressed disapprobation and afterwards when many others had expressed their warm approval and earnest desire for the same blessing he became much excited. He is a de[illegible] brother, one whom I particularly love; and [illegible] opposition will be overruled to his own good, [illegible] trust. It is not against me, but against *perfecti*[illegible] This morning, prayed that I might have unexpected opportunities of glorifying God. There was no recitation, and I found my way into a room where were two brethren with whom I had a most heavenly meeting. Never knew a more solemn time. I trust the Saviour to make it the beginning of a new life to them. Our Missionary Association meeting afterwards took the same character, and all there (six in number) avowed their longings for a life of entire consecration and faith. Thus far God has abundantly answered my prayer, and he will continue to do so all the day long.

THE TELUGU WORK.

Twelve months are nigh gone since we were appointed to the Telugu Mission. The best 12 months of our 28 years. 51 orphans are as we believe converted to God, and we have had about Rs. [illegible] for God's work under our hand. Just now we are returning to Curreemnugger with a goodly lot of clothing, brand-new, to present the childre[illegible] as the new year's gift.

We have heard that in our 22 days' absence many inquiries have been made as to the date of our return, &c[illegible] the children.

[illegible] date[illegible]ve 72 orphans, and feel as thi[illegible]y for another great work of t[illegible]ther famine comes. Some of our [illegible]ady to be useful assistants wi[illegible]nes. During my absence in Bombay an[illegible]e in Chadharghat our work has gone on in [illegible] hands of the 3 sisters Mil[illegible], O'Leary, [illegible]d Ward. Though 100 miles out [illegible]d alone with Bro. Smith and the children [illegible] are happy and God has been keeping [illegible]nd [illegible]e children. 3 times since we left [illegible] Dec. [illegible]th some Mahometans have come boldly [illegible] the orphanage premises and tried to [illegible] away the children promising them many good [illegible]gs. But thank God not one would go [illegible]e Lord has in a wonderful degree given us [illegible] hearts.

I may say the Mahometans are bound to get us out of the country, if they can. We have been counselled to proceed in a course that will require about two months at least to get in a position to defend ourselves from their petty annoyances.

We would ask God's children to pray for our safety and the preservation of all our children meanwhile. Most who read these lines will lie down in every feeling of safety night after night *In much faith* we lie down each night, else we are anxious as to what the enemies of the Lord may try to do us.

But we mean to trust and suffer, if need be, rather than forsake the field in which God has graciously put us. We have no permanent grant of land. Will my brethren pray that God may ere long give us a building site. We all live in booths, till we get a better foothold. Meanwhile we are getting ready to itinerate among the villages: we want to testify to the blessedness of living "by faith" for bread as well as grace and salvation. All this year our wants have been graciously supplied and no one been asked for money but God. Our hearts look forth with large expectations for the future.

As the days go by the we know less and less who sends us money. For six months few donors have given their names. We thank God for this.

C. B. WARD.

Chadarghat, Jan. 3d 1881.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

CHRISTMAS DAY *with our School* CHILDREN.

To the Editor of the BOMBAY REVIEW.*

DEAR SIR,—It may interest some of your readers to know that the large new Meeting House which we opened here in Hoshangabad, on the 7th of Nov. last, continues to be well attended. We have had several large gatherings of people from the City, but perhaps that which we had on Christmas day was the largest of all. On that occasion the outside public came together, by special invitation, to see our Christmas Tree, and also to witness the giving of prizes to the boys and girls of our Sunday and week-day Schools. On the previous Thursday evening, our Native Christian brethren all sat down together to dinner at the Mission House.

The occasion was especially interesting from the fact of our having the company of Mr. H. S. Newman, the esteemed Secretary of our Home Committee, in London, who arrived in India just a month ago. After dinner, a very profitable hour was spent in conversation and singing, much to the enjoyment of all present. But our Christmas tree was the event we were all joyfully looking forward to; and it is very pleasant now, to look back to it, and know that all our arrangements were successful. The large new Meeting House presented quite a festive appearance on Christmas-evening. Invitations had been sent round among the people of the City, and, by half-past five o'clock, all our sitting accommodation was taken up; and still the people, from all classes, came crowding in, satisfied even with standing room.

It was a sight worth [illegible] upon the happy expression on the [illegible] our School children—boys and girls—all busily sat in rows on the floor of the Meeting House, feasting their eyes on the many suitable gifts, suspended from nearly every branch of the tree. Our dear friends in England, remembering that cold east winds visit Hoshangabad at this season of the year, had very thoughtfully provided quite a quantity of warm material for clothing, so that every child, and our Christian women also, were well cared for. After the distribution to the little folks of their toys, books, clothing, "sweets," &c., we sent them home,—all, evidently, very happy,—and an exhibition of our magic lantern followed, for the benefit of our large adult company. A few animal-history pictures were first put on the sheet, much to the delight of the more intelligent portion of our congregation, and this was followed by a series of sixteen pictures, illustrating some of the chief events in the life of our Saviour. Mr. S. Baker, of the Mission, gave an interesting and lengthened description of each successive picture, and, from the excellent attention he received throughout, we feel encouraged to hope that much of the good seed then sown, may have found a lodgment in many hearts. The "*National Anthem*," sung in Hindi, brought our very pleasant evening to a close.

J. H. W.

Friends' Mission,
Hoshangabad.

* This has been kindly made over to us, the *Bombay Review* having ceased to appear.

"*New Mission at Lahore.*"

DEAR BROTHER,—In a recent issue of your paper, you published a list of appointments made by Bishop Merrill, at the Session of the South India Conference of the Methodist Episcopal Church just held in Bombay.

In that list appeared the following:

"*Lahore—James Shaw.*"—

I think very few of your readers understand the full significance of that appointment. Lahore as is well known, is the capital of the Punjaub, and consequently a city of considerable importance. Up to this time there has been no organised work carried on there under the auspices of our Society, although for some years past we have been desirous of planting a mission in that place. The chief difficulty has been the want of a suitable man, who could be spared from the rest of our work to go to that new field. At length however such a man has been found in the person of Rev. James Shaw, of Madras, one of our most experienced preachers, who has *volunteered* to go to the North, and engage in the arduous enterprise of establishing a mission in that new field. The self-denial involved in Brother Shaw's conduct will be somewhat understood when it is known that he has a family of 6 young children, to move with him a distance of 2500 miles, and that he goes forth to his new work without any Church or society to guarantee him support, but trusting alone in His Divine Lord and Master to provide for him, and give him success. Bro. S. was formerly a gallant soldier of Her Majesty, and served as a Scripture Reader in the Abyssinian Campaign, but he never shewed a more heroic spirit, than he does now, as he thus volunteers as a Christian soldier to go forth to an enterprise, which many are inclined to regard as extremely rash in view of his family responsibilities.

But I believe there are many personal friends of our brother, as well as others who are interested in the spread of a pure Christianity in this land, who will be glad to lend him a helping hand, and I therefore write to ask if you will kindly open a subscription list in your columns "*for the new Mission at Lahore,*" and allow me the privilege of heading it with a contribution of *one hundred Rupees*, as a thank offering to God for numerous unmerited and unexpected mercies, received during my 4 years ministry just closed in Bombay.

I may say that Bro. Shaw has no knowledge whatever of this appeal, and doubtless he will be much surprised to see it in your columns, but I am sure he will none the less be cheered and encouraged by any help that the friends of the Lord's cause may be disposed to render in this matter. He will remain in Madras a few weeks longer to complete a new Church edifice on which he has been earnestly engaged for some months past and on which he has labored much with his own hands, but about the middle of February (D.V.) he will be in Bombay on his way to Lahore, and I hope by that time a goodly sum will be in your hands to enable him to go forth with a glad heart to his new appointment.

Dear reader, remember that every little helps.

and now, commending this new enterprise to the sympathy and prayers of all,

Believe me
Yours
ISAAC F. ROW.

Poona, 6/1/81.

[We shall be happy to receive any sums that may be sent to us for the object specified above. *Ed. B. G.*]

Epitome of News.

SATURDAY, JANUARY 1.

—The troops in India ordered for service in Africa are the 15th Hussars, the 2-60th Rifles and Major Pemberton's battery, which will start from Bombay as soon as possible.

—Under the heading "What is a Volunteer?" a gentleman writes to a North-West paper:—"When I was a schoolboy I was taught that the word 'volunteer' was closely related in meaning to 'voluntary,' and to the French *volontaire* and *volontiers*, all these words being derived from the Latin *voluntas*, and ultimately from *volo*, 'I will.' Yesterday morning, however, I received a letter in which I was informed that I might (must, in fact) become a Volunteer, not because I willed it, but because somebody else did so. Through the recently-appointed Adjutant to the 1st Battalion of Volunteers in these provinces, Sir George Couper has issued a circular to certain civil officers, informing them of his desire that they should join the Volunteers, and expressing his wish in such a manner that it is tantamount to a command.

MONDAY, JANUARY 3.

—Press Commissoner: The first homeward departure of mails from Bombay under the new arrangements, as recently settled by the Secretary of State, will be on the 10th of February.

—News from Kabul which has come to the knowledge of the Allahabad paper is still of a somewhat unsatisfactory nature. The Ameer, after crushing what at one time seemed likely to turn into a serious outbreak against the Kizlbashes, is wasting much valuable time and neglecting his State affairs for the society of his wives, on whom he is said to have lavished the most handsome presents. None of the sirdars have had their allowances fixed; and this has naturally caused dissatisfaction.

—*Bombay Gazette*: A servant of Miss Cunyngham, who recently entered the Roman Catholic Church, followed suit to her mistress and was baptised on Saturday, the sacrament having been administered by the Rev. Father David de Souza.

—St. John's Cottage Hospital is to be closed. The council have the less cause to regret the closing of the institution, because under its new name of 'The All Saints' Home,' the good work which has been going on within its walls, in providing a home for persons in temporary distress, and dispensing medicines to sick, will still be carried on, and the ladies nurses will continue their services as heretofore in nursing at the European and Jamsetjee hospitals, and going out to private cases.

—*Times of India*: We publish to-day a telegram from Athens which states that the statue of the goddess Minerva, by Phidias, has been discovered there. Should the fact be established, it will be hailed with delight by all lovers of art, for it is the *chef d'œuvre* of that celebrated sculptor of antiquity. We assume, of course, that the statue referred to is the colossal one of Athene, which was made of ivory and gold, and enshrined in the Parthenon, the temple of the presiding divinity of the city.

—Abundant rain is reported by the same as having fallen throughout Pesia.

—The new Poona "English" paper, the *Mahratta*, makes the following improving comments on the Proclamation Parade at Poona on New Year's day:—"We hope such useless parading had better be done away with sooner."

ASIATIC SOCIETY MUMBAI

—The Australian papers report that Miss Mary Dobie, an artist attached to the London *Graphic*, who was on a visit to some friends at Opunake, in the Taranaki district of the North Island of New Zealand, was savagely murdered while out taking a walk to make some sketches. There were signs of a fearful struggle in the vicinity of the spot where her body was found. Her throat was cut, the head being almost severed from the body. A Maori named Tuhi, who was arrested for the murder, has confessed his guilt.

—*Deccan Herald*: We learn that Mr. Moore, the Collector and District Magistrate of Poona, has submitted papers and as estimate to Government, on the subject of the construction of a Railway from Dhond to about half way Mahableshwar, which has been strongly recommended. This route has been proposed as no Ghauts intervene, and the road is very fair.

—We beg to acknowledge receipt of the January number of the *Indian Travellers' Railway Guide* with Time and Fare tables, Map etc, published at the *Bombay Gazette* Office. Price, 8 annas.

—*Lucknow Witness*; The Rev. Dr. Martin, President of the Imperial College at Peking, China, shows, in the last number of the *Independent*, how extensively Buddhism in both China and Japan, particularly the latter, is taking on a reformed aspect. It is undergoing profound modifications in consequence of its contact with Christianity and the spirit of Western civilisation. The College of Reformed Buddhists at Kioto erected at great cost supplies all the departments of instruction usually found in Western universities. The Vice-principal of the College, educated in England, and one of the leaders of the new sect which calls itself Shinsin, or the "True Religion," has written a tract in English setting forth the principles of the reform, the main points of which Dr. Martin summarizes as follows: "1st. Worship is rendered to one Buddha, to the exclusion of all others. 2. This one Buddha bears the title of Amita, the 'boundless,' or Infinite. 3. The worshiper renounces all personal merit, and puts faith in nothing but the mercy of Amita. 4. The soul is brought into a state of salvation by the act of faith. 5. Though salvation is thenceforward assured, the believer does not abandon the conflict with sin; but growth in holiness is the result, not the cause, of salvation."

—Same: In a village near Bareilly recently ten adults and four children were baptized from heathenism. Two of them are chowkedars and the others cultivators and independent. These men have been instructed and brought forward chiefly by the students of the Bareilly Theological School. A number of others in the same place are preparing for baptism.

—The Missionary at Gonda writes:—"It may be interesting to the readers of the Witness to know. that a good work is opening among the *Kori*, caste in this district. I have baptized their head guru, one family, and two heads of other families among them: in all seven [illegible]als.

—*Indian Church Gazette*: The fears we gave expression to some months ago as to the *Bombay Church Chronicle* have been realised—its publication will not be continued next year.

—The *Church Times* says that it is reported that the Bishop of St. David's has been obliged to decline receiving literates as candidates for ordination, owing to the number of applications he has received from Nonconformist ministers and candidates leaving Nonconformist colleges. The Bishop of Lincoln has been obliged to make a similar rule, it is said, and for the same reason.

—*Indian Chr. Herald*: Sunday before last a very interesting baptism of a whole family, consisting of nine souls, took place at the Bengali Free Church at Cornwallis Square. The head of the family is one Baboo Raj Kisto Pyne doing business as a trader in China Bazar. He has got several children one of whom is married. Among those that were baptized were therefore also this married son and his wife. Our newly baptized brother Raj Kisto received his first lesson in Christianity from a brother who had lived in his house as a tenant, but the honor of eventually bringing him to the faith was reserved for his wife who received her instruction from one of the Zenana Missionaries connected with the London Missionary Society, and was converted through her instrumentality. We would commend our brother and his family to the prayer of all God's people.

—Sir James Fergusson at the opening of the Ajmere & Pahlanpoor Railway: It has been said sometimes that India is a poor country: but India has proved herself time out of mind and eminently of late years to be a very wealthy country, because just in proportion as her resources are developed so the natural result follows of increased commerce and prosperity of her people, taking advantage of the peace and security which they gain under British protection. It is evident that there is a state of prosperity to be attained by this country under a liberal and enlightened Government, of which we can hardly yet form a conception. Such results must be obtained, as I have said, by enlightened government and eminently by works of development; and when we see what great results have grown from the railway system which was only commenced a quarter of a century ago, we may well look forward with confidence to seeing the results of that system greatly increased, as I trust they may be even in our own lifetime.

[illegible]day, January 4.

—*Bombay Gazette*: The little district town of Bassim (West Berar) was thrown into a state of commotion on the morning of the 28th ultimo. Civil Surgeon J. Victor Duckworth, of the Bassim district (apothecary of the Madras Medical Department), shot his wife, wounded his daughter, Julia, in the leg near the ankle, and attempted his own life by stabbing himself in several places. The wounds inflicted on himself are not considered mortal. The particulars are briefly these. On the 27th evening Mr. and the late Mrs. Duckworth entertained a few friends, and everything appeared to go on smoothly till 1 a. m. on the 28th, when the party broke up. At about 3 a. m. wretched man (it is stated) in a paroxysm of jealousy loaded his "express" rifle and fired at Mrs. Duckworth, breaking her leg (thigh). A second shot missed the unfortunate woman, bul hit his daughter, who was running up to her mother when she fell on the floor. Mr. Duckworth then inflicted several wounds on himself; and when arrested his hands and clothes were bespattered with blood. The Deputy commissioner of the Bassim district was in Hingolee—30 miles distant —at a picnic with the officers of the Hyderabad Contingent. On hearing of the sad news he, with Doctor Sargent, 5th Infantry H. C., and Apothecary Montgomery, repaired at once to Bassim. Mrs. Anna Duckworth expired at 10 a. m. the same day (28th); the child Julia, about five [illegible] old, connot be considered out of danger. The wretched man—Duckworth—is now a prisoner, and his wounds are being attended to.

—One or two instances are already reported of carriages getting derailed on the narrow guage railway between Ajmere and Pahlanpoor.

—While one Parisian is supposed to slay himself annually out of 27,000, in London one citizen out of 21,000 falls by his own hand. We should like to know what proportion of Parsees commit suicide.

—Locusts have appeared in Sawuntwadi.

—Miss Rosselet, the only girl who passed the late University Matriculation examination, was sent up, by the Scottish High School, Byculla.

—The body of a European seaman named Thomas Mack, was found on the Esplanade on Sunday morning. The appearances indicated that he had been dragged there from the road. It is supposed that he was knocked down by a buggy. When last seen, the previons evening, he was under the influence of liquor.

—A serious disturbance took place at Khandalla on Christmas Day, between half a dozen soldiers of H. M.'s 66th Regiment and some native employés in the service of the G. I. P. Railway Company. About five huts were burnt by the soldiers, and even shots were fired when two of the natives were wounded.

Wednesday, January 5.

—*Bombay Gazette*: The Ameer-i-Kabeer, otherwise Nawab Shums-ool-Oomra, now Co-regent with Sir Salar Jung, and formerly known as Wikar-ool Oomra, has a prominent place in the second of two articles on the "Restitution of Berar," which appeared in the October number of the *Statesman*. Mention is made of him in this wise:—"It was no easy matter,—it was indeed imposible,—to find an honorable opponent for the Nawab Sir Salar Jung * * * * it was necessary to secure for the purpose one that was disloyal and dishonorable. Such a person was found in the Nawab Wikar-ool Oomra. * * * It was notorious that the Nawab Wikar-ool-Oomra, henceforth to be known as Shums-ool-Oomra Ameer-i-Kabeer, could not and would not co-operate harmoniously with the Minister. His character was bad. He had robbed and deceived his master; he had insulted the British Government, and slandered its representative. But he was now fully available for the discomfiture of Salar Jung, and the infamy of his antecedents only made him the more subservient. * * * What is thought at Hyderabad of the appointment, promotion, and ostentatious patronage of Wikar-ool-Oomra, a man found guilty of conspiracy, corruption, and calumny, to the discredit of British officials, may easily be conceived." And there is a good deal else of the same nature. We presume Mr. Knight's committal, of which Reuter has apprised us, is traceable to this article.

—It is reported in well-informed circles in Ceylon, says one of the Colombo papers, that a semi-official despatch has been received by this Government from the Secretary of State, conveying the intimation of impending disestablishment of the Church in Ceylon, and that henceforward no more colonial chaplains will be appointed and, of course, no more bishops.

—It is said that the famine in Russia will assume proportions altogether beyond previous estimate.

—A painful sensation has been created in Paris by the arrest of M. and Madame Friedland, the latter charged with forging her grandmother's signature to acceptances amounting to 198,000f. M. Friedland is a Hungarian, who takes great interest in the turf. He married five years ago Mdlle. Marie de Persigny, daughter of the Duc de Persigny, the well-known Minister and prompter of Napoleon III, and grand-daughter of the Princesse de Moskowa.

—The daughter of the late Farrier Sergeant Webber, of the Royal Artillery, residing with her mother in R[illegible] barracks, Colaba, has been missing since Monday night

—Dhun[illegible]shawjee Curranee, aged 35 years, [illegible] wife on Sunday last, and on returning [illegible] her funeral took a quantity of arsen[illegible] himself.

—*Pall Mall [illegible]ette*; Seir, near Oroomiah, Nov. 15: The news with us is that last Friday morning it was found the Sheikh and his whole army had disappeared, with many evidences that his departure had been made in haste. It remained uncertain whether he had simply withdrawn to a safe distance to keep Kowlean Beiram or had gone for good. To-day the reports are that he and Sheikh Kadir are in Mergawar, the latter having been thoroughly routed at Soui Bowlak and driven out. So seems to end the long-to-be-remembered Kurdish raid, which has inflicted so such loss on the land. And now we are sighing and praying for deliverance from our defenders. The troops of Timur Pasha are a greater curse than those of the Sheikh. They are plundering on every hand, but especially the Christians.

mostly in an informal way. The regular raids of the army have been on the Sonnee villages. Yesterday and on Saturday they went in force into Balow and sacked it thoroughly. The dense smoke of its burning is still ascending as we look out from our roof. The gentlemen of the city called on Timur Pasha on Saturday and represented the case of the Christians there, in consequence of which he gave guards for their protection, and I believe no harm was done them. But parties of his desperadoes spread out into other villages and committed fearful outrages.

—The following account of a great religions meeting in Japan, is in a letter dated Tokio, Oct 19, printed in the *N. Y. Evangelist* of Dec. 2: Last Tuesday and Wednesday we had a large open-air meeting in Myeno Park, in the upper part of the city. The native Christians a few weeks ago sent around a paper, saying "they thought it was time they had made a more public declaration of their belief in Christianity," and proposed getting up an open-air meeting for preaching at Myeno, one of the most public places in Tokio. They asked the help of foreigners, as the expense would be something. They went to the Government for permission to use a certain piece of ground in the Park. They were refused that ground; but the Government officers said they did not have any objection to Christianity—they wanted that plainly understood; and it was not on that account they were refused, but because they did not want to rent that piece of ground. They gave them afterwards another piece equally as good. Notices were put all over the city in public places of this meeting, and also published in the newspapers. In some places where edicts against Christianity were posted, condemning persons to death who professed the new religion—just under these edicts were notices of the meeting. What a change! and what cannot the Spirit of God do?

Mr. Okuno, who got up this meeting, was an old Buddhist priest in the temples in Myeno, where he was last week preaching Christ. He is such a nice-looking old man, with gray beard and hair, and is so earnest in preaching! I have seen him at the communion table talking, and the tears streaming down his face.

The crowd was tremendous the second day—so great that those on the outside could not hear, and other ministers got up another congregation. There is a very large bronze statue of Buddha standing out in the open air near where the preaching was going on, and I heard that one of the native ministers stood on the steps of this idol and preached. I did not see that, but he was certainly standing under the very shadow of it. Although such a large crowd, it was remarkable what order they kept, though they seemed very anxious to hear, and pushed forward constantly. There were about thirty speakers, native and foreign. The preaching began at 9 o'clock, and continued until 5 P. M. Many familiar hymns were sung to the organ, and the girls from the Seminary aided in carrying on the singing.

I hear that there is quite a deepening up among the churches, and we hope to see and hear great results from this preaching and presentation of the truth. It was a grand sight to see that large crowd—largest, I presume, ever gathered for such a purpose in Japan, or at least in Tokio—and many were the prayers offerd at that meeting, I trust to be answed for eternity.

—*N. Y. Evangelist:* A party of Arabs and Bedouins, numbering also one "holy man," or whirling dervish of the Mohammedan faith, has arrived in Boston. Prof. Rosedale, a Hebrew native of Jerusalem, but a convert to the Christian faith, has charge of the party, which numbers six persons, all of whom are converts to Protestantism. One of the company is Khawadga Selim Hashmi, an African explorer, who accompanied Stanley in his search after Livingstone. He is twenty-one years of age, and speaks English. The party is making a tour of this country in order to learn all that is possible of Western civilization.

—A terrible mistake at a wedding reception in Roane county, Tennessee, last week caused the death of six persons and made thirty others dangerously ill. There were a large number of persons present. During the entertainment a quantity of salt was necessary for cooking. A white substance, thought to be salt, was found and used, but soon discovered to be arsenic. Its effects have been terrible. According to the latest accounts six persons were dead and about thirty others sick, many of whom will die.

—*Overland Mail*, Dec. 17: The Canadian Parliament was opened on Dec. 9 by the Marquis of Lorne, who congratulated the House on the return of prosperity to the country.

A terrible colliery accident, resulting in the deaths of nearly 100 men and boys, has occurred in the Rhondda Valley, in Wales.

Amongst the deaths recorded this week are:—The Earl of Crawford and Balcarres; Sir A. Campbell; Lieut.-Col C. S Burdett: Professor T. R. Jones; Madame Thiers; and Lady Elliot.

What the *Times* says this morning about Ireland is this:—

The situation in Ireland is one of deepening gloom. There can be few men so frivolous in character as to be able to regard it without grave and serious apprehension. How is this mixture of delirium and panic to end? Society is, in the long run, self-preservative, and when it happens that for a season law is turned upside down and the obligations of social union are set at nought, it commonly follows that equilibrium is reasserted by processes that are natural, though violent. None can desire to see such throes precipitated, yet, in contemplating Ireland, we cannot conceal from ourselves the truth that everything is possible.

The following letter was received from Lord Cairns apologising for his absence at a meeting in favour of Sabbath observance lately held in Glasgow:—

"Sir,—I regret it will not be in my power to be present at the meeting to be held in Glasgow, in opposition to the movement originated by the society styled the "Sunday Society." This movement, if I understand rightly the speeches which have been made in support of it, is now directed not to the consideration of the most fitting and beneficial mode of spending Sunday as a day appointed for rest and refreshment by sacred institution, but to an attack on that body of Scriptural and revealed truth which is our authority and guarantee not merely for our days of rest here, but for those priceless hopes and promises of which our Sunday is but the type and emblem. A movement of this kind will meet, I am sure, in Scotland, and will meet, I hope, in every part of the country, a determined and effective opposition."

It is stated that the Brush electric lamps to illuminate Blackfriars Bridge, Ludgate Hill, St. Paul's Churchyard &c.. will be on posts not less than 13 ft. high. Those of the Siemens system, which will embrace London Bridge, the Royal Exchange, Cheapside, &c., will be carried, the large lamps on posts 70 ft. high. the small lamps on posts 20 ft. high. For the Southwark Bridge district, including the bridge itself, Queen Victoria Street, &c., the Jablochkoff lamps will be erected, like those of the Thames Embankment. It is expected that the systems will come into operation in February.

Dr. Pusey, who is now eighty years of age, has announced that he will commence a course of lectures, as Regius Professor of Hebrew in the University, at Christ Church, on Wednesday, Jan. 26, on "Prophetic Psalms, and other Prophecies of Christ."

It has been decided to make Portsmouth a Roman Catholic see, and the Bishop of Southwark has laid the foundation-stone of a cathedral in the town. The estimated cost of the building is 24,000*l*. As, however, there is a deficiency of funds, only the nave and aisles will for the present be proceeded with.

Thursday, January 6.

—*Bombay Gazette*: At last! After years of weary waiting and apparently fruitless striving Rajputana and the North-West have been put into direct communication with the great port of Western India. Delhi is brought three hundred and fifty miles nearer to Bombay, and passengers can go from one city to the other for less than half the outlay, and with infinitely less fatigue and waste of time, than the old circuitous route by Jubbulpore and Allahabad rendered inevitable. Simla is now nearer to Bombay than it is to Calcutta, and the Government of India will itself feel some of the benefits of the new routes, by the acceleration of the mails between the hill capital and London. Civilians and officers going home on leave or returning to duty will have a day of grace by following the new route. Trade will, of course, be even more conspicuously benefited. The reduction in the cost of transit will render possible an amount of traffic hitherto out of the question. Grain for which there was hitherto no market will now find an outlet in Bombay. The supply of cotton for the local mills and for exportation will be largely enhanced. The beautiful marbles of Pahlanpore and Ajmere are rendered accessible. These marbles can be quarried and worked at so trifling a cost that they may yet come into general use for ornamental portions of buildings in this city and for decorative purposes generally. The lead-mines of Ajmere, which produce a metal superior to that of Europe, may be again worked with a profit, now that the railway will bring fuel to the pit's mouth, and can take the ore to a certain market. The iron ore of Ulwar, its copper, silver, lead, and sulphur, can be more profitably utilised. The mills of Bombay will find a new outlet for their products, and the wants of the North-West will be most economically supplied from this city.

—Mr. Herbert Birdwood will act as Judge of the High Court during the vacancy caused by the absence of Mr. Melvill.

—*Pall Mall Gazette*: Dr. Emin Bey, the able German Governor of the Egyptian equatorial province on which Uganda borders, writes home that though he has the greatest respect for Mr. Stanley, so much of what he wrote was so imaginative ("so viel falsches") that he thinks it right to state the actual condition of things. All Stanley's white-washing of the bloodthirsty potentate, Mtesa, Dr. Bey characterizes as "humbug." At a meeting of the King and chiefs on December 23, 1879, it was unanimously resolved to forbid the teaching of both English and French missionaries, and punish all converts with death; that neither the white man's religion nor Mahommedanism was suitable for them; and that they should return to the beliefs and customs of their forefathers. Accounts up to June 1 of this year show that this decision has not been altered, and that the missionaries (of both creeds) believe Uganda must be abandoned. The King is as brutal as ever, and sacrificed over 200 poor people over his ancestor's graves. Dr. Emin Bey says he likes Mtesa notwithstanding his cruelty and hypocrisy, and he has a special friend in Katikso, the King's Minister, and "the only gentleman in Uganda." Evidently Mr. Stanley has a good deal to answer for in the next book he publishes.

—The *Times of India* appears in a dress of new and handsome type.

—The Chota Oodeypore case: The conclusions formed by Mr. Birdwood are that Chandrasangji, under great provocation, grievously beat the deceased on the night of Saturday, July 3rd, but it is not satisfactorily proved that he beat her again on the following Sunday or Monday—that he beat her on the Saturday without intending to cause her death, and he inflicted injuries which were not apparently sufficient in the ordinary course of nature or known by him to be likely to cause death—that the real cause of death cannot be determined—that death possibly resulted from the beating on

July 3rd and possibly though not probably from the deceased having taken opium, but that it certainly did not result from snakebite as falsely given out by Chandrasangji at the time of its occurrence. Finally, Mr. Birdwood writes in his 11th para. "it is difficult also to avoid the suspicion that the whole truth may even yet not be known, and that accused may have caused his wife's death under circumstances which have been conceald, though it has not been possible to conceal the fact that he grievously assaulted her."

The Governor in Council concurs with Mr. Birdwood, holding that Chandrasangji cannot be held to have been proved guilty of murder or culpable homicide.

—*Times of India*; Zanzibar, Dec. [illegible] A slave vessel has been wrecked with two hundred slaves on board, all of whom were drowned. They had been shipped almost within sight of Mozambique, and were destined for the Cemeve Islands, where the demand for them is great on the sugar estates.

A large reinforcement of priests has arrived for the Roman Catholic mission in Central Africa. They proceed to Ujiji.

A small expedition under Mr. Beaudall has been sent into the interior to examine the line of road from the upper mouth of the river Lujiji to Lake Nyassa.

The Commission sent by the Church of Scotland to inquire into the outrages said by Mr. Chermside to have been committed by the missionaries near Lake Nyassa is now on its way back. It is understood that the charges have been in most cases fully established.

—Same; Bangalore, 5: There has been a serious fracas here between a party of native Sappers and the 14th Hussars. Both sides had several badly injured, and the officers had to turn out to restore peace. A court of inquiry is to be held this week.

—The Str. *Peshawar* with English Mails left Aden for Bombay, Tuesday 6 p. m.

—We acknowledge receipt of the G. I. P. R. Monthly Guide, with Time and Fare Tables, for January, 1881. Price, 1 anna.

Friday, January 7.

—*Times of India*; Calcutta, 6: "The order for four companies of the 102nd Fusiliers to proceed to the Cape from Ceylon has been countermanded. The 83rd Regiment from Belgaum, and the 92nd Gordon Highlanders from Lucknow, will proceed to Bombay to embark for Natal."

"A public meeting will be held at the Chamber of Commerce on Saturday, to adopt a memorial to the Secretary of State regarding the new arrangement for closing the mail."

—Mr. E. Cordeaux acts as Judge and Sessions Judge at Surat, in the place of the Hon, Mr. Jusice Birdwood.

—The *Indian Herald* says that a European named Cooper, residing at Jubbulpore, and employed as a guard on the G. I. P. Railway, has been committed to the next Allahabad High Court Sessions, on a charge of murder, the victim being has own wife.

—*Times of India*: "Our local contemporary the *Guardian*, which has conscientious objections to polo, will be glad to learn that a religious newspaper in Canada has been musing lately on the immoral character of boat racing." Our objection to polo was on the ground of the frequent loss of life in connection with the game.

—Same: More Hunterian abominations! In the *Bombay Government Gazette* yesterday, was published a long list of the more important places in Madras, the spelling of which has been fixed by the Government and approved by the Government of India. As a specimen of the spelling that is to be "strictly adhered to in future," we may mention that such well known places as Arcot, Bellary, Bimlipatam, Calicut, Cannanore, Cocanada, Cochin, Madura, Malabar, Mangalore, Masulipatam, Palamcottah, Pondicherry, Rajahmundry, Sadras, Tinnevelly-Travancore, Tuticorin, Vellore and Vizagapatam, are in future to be disguised as Arkàdu. Ballàri, B[illegible]unipatnam, Kórikót, Kannùr, Kákinàda, [illegible]chchi, Malayàm, Mangaluru, Mochilipatnam, Palaiyamkotai, Puducheri, Ràjamahendravaram, Sathurangapatnam, Tirunelvéli, Tiruvànkodu, Tutugudi Ráyàelluru and Vishakhapatnam. Even Madras, "as popularly spelt," becomes by "correct transliteration," Chennapatman, or Madraspatnam, and Ootacamund, "popularly spelt" Ooty, becomes Ootikalmanda!

We suggest that for Munich, Leghorn and Florence, we should have *Munchen, Livorno* and *Firenze*.

—Deaths last week, 413.

—Mr. Hope says he has been misunderstood by the Factory Bill Memorialists. The restriction he favoured related only to children.

—Three men of H. M. Ship *Euryalus* have been fined for being drunk and disorderly at Colaba.

—There is a good thing in store for the Inore Brahmins. Her Highness the Ranee of [illegible]t State, we are told, has expressed a desire t[illegible]eed one thousand Brahmins at Jeejoorie.

Watchman: We are thankful to learn that the Wesleyan missionaries and their families, in the neighbourhood of the disturbed districts in the Cape Colony, were all safe at the last advices, notwithstanding the rumours which had previously reached England to the contrary.

The Rev. T. K. Weatherhead late secretary of the C. M. S. at Bombay, has been appointed Director of the Church Missionaries' Children's Home, H[illegible]ury.

—*Diocesan Gazette*; Cottayam: The visit of the Rev. Arthur Inman, S. P. G., to Cottayam, may be an excuse for calling attention to the Telugu Mission, to which he belongs. There were there in 1879 three missionaries, two central stations Kalsapad and Mutyalapad, and 73 congregations, with a total of 2225 baptized, and the large number of 1699 catechumens. This interesting work is in the Diocese of Madras, and is separated by the districts of Ongole and Guntoor to the north, from the C. M. S. Telugu Mission, which had in 1879 six missionaries, 83 congregations, 2928 baptized, and 1070 catechumens.

Dnyanodaya: In the English department of the *Dnyanodaya* its readers have for years had the advantage of the services of one of the ablest editors in India. His temporary absence from India on a furlough will not only deprive this paper of his keen, fearless and weighty words, but he will be sorely missed from the lecturers' platform where he was much admired, and from other circles where he was a power. After their experience in reading Rev. Mr. Park's writings we give our readers the credit of not being afraid of plain words on any subject. Plainness of speech and earnestness of conviction we can promise our readers. If anything like the ability which has characterized this department is maintained, it will be all we can hope for.

Selections.

THE PASSION PLAY.

A New Sermon by Dr. Talmage, preached on Sunday Morning, November 28th, 1880.

"Seeing they crucify to themselves the Son of God afresh, and put him to an open shame." —Heb. 6: 6.

The Origin of the Passion Play—The Eighteen Acts—The Theatre—The Stage—The Actors—The Audience Powerfully Moved—The Protest against the American Production—Indecencies of the American Stage—Now is the Time for Agitation—The Dramatists Interested in Stopping the Production—Ways of doing it—Public Opinion at the Early Stage—The Balance of Power Held by Christians—Interference of Police—Who could have Represented Christ?—Disappointed People—A Word with Dramatists—Hands of the Cross—A Father's Death-bed Scene behind the Foot-lights—Resources for Amusement—Good that may Result from the Project—The Scene of the Meeting with Christ.

A great pestilence in Germany. The time 1633. The superstitious and ignorant villagers think they may avert the wrath of heaven by promising every ten years to enact the sufferings of our Lord Jesus Christ on a theatrical stage. The decades are to be counted from 1640, and so every ten years, with some exceptions, and for two hundred and forty years the Passion Play was enacted in Germany.

The theatre was one hundred and sixteen feet by one hundred and sixty-eight. *The boom of a gun* woke the villagers at a very early hour. At half past seven o'clock in the morning the audience is in the theatre. Another boom of the gun at eight o'clock announces that the play has begun, and it goes on until the evening.

There are.

EIGHTEEN ACTS

in the play. Act the first, Christ's entry into Jerusalem, followed by other acts, depicting scenes in the life of Christ until the fourteenth act, which is Christ sentenced to death: the fifteenth act, Christ bearing the cross; the sixteenth act, the ctucifixion and descent from the cross; the seventeenth act, the resurrection; the eighteenth act, the ascension.

Joseph Meyer impersonates Jesus Christ, and hangs for twenty minutes upon the cross, suspended by a loop around his waist. Gregor Leckner impersonates Judas, and stirs the mirth of the audience. Joseph Meyer, the chief tragedian, and Gregor Leckner, the chief comedian. Men and women are elaborately trained to take their parts, and they impersonate Magdalen and Martha and Simon and John, and the sanhedrim, and the executioners. At one time on the stage are *six hundred people*. The scene is overwhelming.

Joseph Meyer plays the part so well that he is more reverenced in the village than would be the emperor. When he was a soldier in the German army the Government made an especial enactment that he might wear his long hair uncut. A friend who was present last summer at the Passion Play, tells me that while sharp and cutting hail fell through the unroofed theatre upon the cheek of Joseph Meyer, he winced not, and under the most powerful field-glass no signs of life could be detected when he was playing insensible. A friend of my family tells us that, being present last summer, she felt the power of this tragedy as she had never felt any tragedy before. She says: "I never fainted before in all my life; but when I saw the spear seemingly pierce the side of Christ, and the blood and the water flow forth, I fainted dead away."

The Passion Play will probably never be enacted again in Germany, or any part of Europe. The Pope of Rome has denounced it. Although it had all the prestige of a religious ordinance, and the authority of centuries, it has been enacted for the last time. And right upon the heels of that announcement came to us a few weeks ago the announcement that the Passion Play was to become an American institution. All the machinery for that production had been prepared. Vast expectations had been created in some quarters. This morning the play is withdrawn. Public sentiment came up through the press, came up through the pulpit, came up from the churches, came up from ten thousand homes, came up from Jews and Gentiles, Protestants and Roman Catholics, from North and South, East and West, and all that feeling was hurled in

ONE FLAMING, THUNDERING, PROTEST

against the proposed infamy. I thank God that it has been withdrawn, and it is the grandest compliment ever given to the Christian sentiment of America.

But, my friends, are you under the delusion that this announcement, which has come to me

since I entered the pulpit—the withdrawal of this play—that because of that withdrawal such plays are not to be attempted in other cities? Are you not aware of the fact that there are being enacted in this country, winter after winter, great indecencies in the way of public entertainments in the opera-houses and the theatres and the concert halls of this country—great indecencies, upon which the law of our cities and the law of the United States Government ought to put their hands?

Now is the time, in this particular crisis, while the whole attention is drawn to this subject, that the churches of Jesus Christ, the printing-presses, and all the influences that are abroad in the community utter themselves most emphatically, and say in regard to all baleful styles of amusement, "Thus far shalt thou go, and no further." Why we began to think in this country people might advertise any kind of entertainment they chose; might put their placards in the show-windows of our stores, shocking the common decency of the people who passed down the street, and there were no police, and there were no mayors, and there were no members of common councils that dared anathematize those things.

Now, my friends, there will be a change in this subject, and the officers in our cities who have control of all these matters will begin to see that there is *a force of public opinion* that will hold them up in any attempt they make for the overthrow of bad morals and for the establishment of good morals.

There was no class of persons so much interested in the prohibiting of the Passion Play as the dramatists. Some of them have been toiling a long while for the elevation of the stage. They have declared that it was a school of good morals, and they wanted Christian people to help them in the reformation of the stage. Joseph Jefferson and Edwin Booth and Mr. Wallack and other reformers of the stage could not afford to have the Passion Play enacted, and therefore there came protests from across the sea, and protests from all parts of the land. These men understood that, once the Passion Play enacted on the stage of Booth's Theatre, the theatre would suffer a degradation which these reformers of the next twenty years could not have cured.

The men to discipline the churches are churchmen. *The men to discipline the theatres are theatrical men.* Things were growing so hot that I believe if this play had not been withdrawn, the managers and the lessees, the tragedians and the comedians, the employers and the employees of our theatres would have banded together, and they would have gone to the Mayor's room in New York City and have protested against the production of this Passion Play, and demanded in the interest of their profession that it be put down, and put down immediately.

Now, there were

TWO OR THREE WAYS TO STOP IT.

One was the way it has been stopped, by public opinion, and before these managers went on with any great outlay you must understand that the elaboration of this play, the fixing up of the stage, the training of actors and supernumeraries in the matter was a great affair. You must understand that to describe the bloody sweat of Christ and the tides of life rushing through his crushed heart, and the sham lightning and thunder which were to depict the awful night in which Jesus died—all that required great elaboration. Having expended so much money on this play already, the whole play having been recited, and the costumes prepared, and the spectacular arranged, it is a matter of great congratulation M. Abbey had the courage to stop just here and now.

If it had gone on, popular indignation would have come to a higher and higher point until some night when the blasphemy was being enacted the police of New York would have rushed upon the scene and arrested the participators. All that has been averted. The time to arrest a crime like that is before it is committed. Some people said, "Why, this was proposed for December; here we are in November: you cannot arraign a crime before it is committed." Absurd! If your life were threatened, when would be the time to arraign the threatened assassin? Before the murder, or after the murder? If some one threatened that he would burn down your barns after the crops were in, must you wait until the torch is applied? Ah, no!

The reason this play has been stopped—and Mr. Abbey says so in his card this morning—the reason it is stopped is because public sentiment condemns it, and I tell you this is a Christian nation. It may be very different from what we could like to have it, but so far as that is it is a Christian nation, and no man can afford to offend the Christian sentiment of the country. People say, 'Oh, these church people, these Christian people are of no very great importance; they have no special influence; they are a goody-goody sort of people well enough to have in the world, but they can easily be quelched." You cannot quelch them. *They hold the balance of power* in the United States to-day. No man can be elected to a Legislature or a Congress or to the Presidential chair if he be a pronounced infidel. Christian people may seem to be very indifferent and very careless, but when once you insult their Lord they are fully armed.

People say, "Why have all this ado about the Passion Play when Christian ministers and very good people again and again have seen it in Bavaria, and have wept under its enactment?" Ah! my friends, the circumstances were very different. They were a simple-minded people over there. Amid many crude images of religion they performed this play in gratitude to God for the averting of the pestilence. The people, for the most part, who took any interest in it and who played upon the stage were people consecrated to the work from their infancy. All this did not excuse it, but it alleviated it. I tell you it would have been

AN AWFUL CALAMITY

to have the Passion Play enacted in New York City. A gentleman who was present with his family at the exhibition in Germany last summer told me that he regretted exceedingly that he had taken his children to see it, for, he said, there were so many ridiculous things in that Passion Play that his children now cannot read the Scriptures without bursting into a guffaw at the remembrance of something that transpired in the Passion Play.

On this side of the Atlantic there could have been no alterations. It would have been very easy for us, perhaps, to have found people who would take the part of Judas, or Herod, or Pilate, or Caiaphas. or Magdalen; but where would we have found a Christ? Not in my profession, not in yours, not in medicine, not in law, not in merchandise, not in agriculture. Would he have come, then, from the drama? Where would you have found the sinless being? Where was he born? How old is he? Where is the man whose thoughts have always been pure, and whose actions have always been self-sacrificing, and whose life has been perfect? Bring him forth then. Let us see who he is. Put him in a golden chariot. Let him be drawn by white horses.

Oh, those who proposed to enact this play made no such pretension of goodness. They did not pretend to be perfect of heart or perfect of life. Just ordinary players were, in this the latter part of the nineteenth century, and in the full blaze of civilization and Christianity, to treat the world to a crucifixion. There are

MANY DISAPPOINTED PEOPLE THIS MORNING.

There are infidels and sceptics in this country who hoped to have the last scene of the Savious's life turned into a scenic farce. It would have been no difficult thing to get executioners, not merely to slay in optical delusion, but the very Christ whom he proposed to impersonate. Christ has been an offense to the impurity and the wickedness of the world so long a time, there are men who would like to put Him out of existence; who, if they could reach the throne of God, would like to dethrone Him.

Ah! my friends, Jesus Christ—and we might as well understand it now as ever—Jesus Christ stands nearer to the Christian heart, nearer to the hearts of millions of people in this country than any other being; and I want to tell you who have the management of the amusements in this country, *you must keep your hands off the cross* of the Son of God. Do what you will with Christ's manger, with Christ's sepulchre,

HANDS OFF THE CROSS!

Keep hands off the upright beam of the cross, against that Christ's fainting head leaned—off the horizontal beam of the cross, for against that Christ's hands were pinioned. There is only one stage appropriate for such a tragedy—the rocky mountain back of Jerusalem. The only drop-scene fit for such an occasion, midnight fallen on midnoon. The only appropriate plaudits, the crash of the falling rocks, and the opening of the sepulchre, and the stalking forth of the sheeted dead, and the falling of the blanched spectators upon their faces as they cry, "this is the Son of God!"

My friends, I am glad that this play has here been smitten with popular indignation. I suppose it will be taken to other cities. This is not the first trial. It tried San Francisco, and was hurled back, and San Francisco certainly has never been charged with being sanctimonious or over-righteous or bigoted. The Passion Play was driven back from the gates of the Pacific, and now it was proposed here. It is driven or to be driven from the City of New York. I suppose it will lift its head in other cities, but we want it to go away from our cities so damaged that it will attract but little attention elsewhere. If it had been received here, and successfully, it would have been welcomed elsewhere. People imitate succes. They never imitate a failure.

Now, I do not suppose it is possible for me to estimate the outrage that was just ahead of us. I make a hypothesis. You remember all the scene around

YOUR FATHER'S DEATH-BED

—your mother and sisters, the physician with a watch in his hand, the blinds darkened, the last deep sigh that put an end to the pilgrimage of earthly vicissitude, the obsequies, the funeral psalm, the awful burial; for though there were flowers upon the casket, and there were many consolations of the Gospel offered, still death was awful. For how much would you consent to have that *death-scene of your father* enacted on the boards of a theatre by strangers, imitating your weeping mother and your weeping sisters, and a stranger enacting your dying father? Why, sirs, if there wers not law enough to stop it, you would with your own right arm break it upon the scene, though you perished in the attempt.

Now I want you to know that Christ is nearer than any friend—near than father, mother, husband, wife, son, daughter. How shall I prove it? Why, I shall prove it by the fact that men have given up their homes and gone out to die on the scaffold or at the stake for the Lord Jesus Christ. Now, let those who manage the amusements of this country keep their hands off the cross. You can better afford to go into Germany and insult their popular emperor, or into England and insult her magnificent queen, than anywhere in Christendom and insult Christ.

Have we got so exhausted in our amusements in this country that it is necessary in any of our cities from this time forth to put the Lord's supper and the crucifixion before the footlights? One would think we would not be very much crowded in this country or in this world for amusements, for entertainments—a world where out of three hundred and

sixty-five days of the year we have three hundred days of sunshine, and the manufactories are turning out flutes, and harps, and violins, and pianos, and cornets, and organs, and we have great singers all the way from Jenny Lind to Emma Abbott, and great painters all the way from Benjamin West to Bierstadt, and great humorists all the way from Jack Downing to the Burlington *Hawkeye*, and concert halls and lyceums, and skate and bat and fur, and Christmas tree and Thanksgiving oestival, and day and night.

Never let us open the door of darkness and invoke anything vile to come forth to amuse us in such a glorious world with ten thousand opportunities of innocent amusement. I shall be glad that this attempt was made if it awake the whole land to put prohibition upon unrighteous entertainments. If this influe[illegible] begun this morning goes on, if the common councils of our cities, if our mayors, if our men in public places shall take courage now and say, "We are going to sweep Brooklyn and New York and all our cities of these abominations," then it will be one of the most fortunate things that ever happened that the Passion Play was threatened for New York.

Besides that, it will be a good thing if it arouses our loyalty to the Lord Jesus Christ, who hung upon the accursed tree. When I meet Him, when you meet Him—*and we soon shall*, God grant we all may—when we meet Him it will be well for us if we never misused His name or dishonored His influence among the nations. On that day it will not be an impersonation with gory temples and bleeding side, on the boards of the theatre, but it will be the emperor on a throne, and burning worlds the footlights, the music the archangel's trumpet, the choir the one hundred and forty and four thousand leading, the congregation made up of kings and queens and conquerors. Unto Him be glory and dominion, victory and song, now and for ever, on earth and in heaven. Amen and amen.—(*Chr. Herald.*)

THOSE LITTLE FOXES.

BY REV. A. LOWREY, D.D.

Solomon tells us that certain "little foxes spoil the vines." He says he had a vineyard that bore tender grapes; and it seems from the narrative that other destructive animals, and the larger foxes, even did him no harm; but these little nuisances wrought the mischief. It is probable that they burrowed among the vines, and being small and very alert they could not be easily seen or caught. Thus they made havoc with the grapes, while the vine-dresser thought them incapable of doing so, passing them by with a mere whiff, as insignificant pests.

These little foxes have been taken as lively representatives of our peccadilloes, or small sins. The lesson taught is, that little sins girdle the root of Christian experience quicker and more effectually than gross vice. They do so because, like the agile and cunning little foxes, they make their approaches to us insensibly, and do their work without acutely disturbing the moral sense.

It is in accordance with the sad experience of thousands, that what seemed to be a slight trespass or trivial omission, by being oft repeated has intercepted the richest communion with God, and blurred the most beautiful character. There is a little ground squirrel that burrows in the cornfields, and hides under the fences. This tiny destroyer does not wait to attack the great growing stock and ear, but digs up the seed as soon as planted, eats out the pith only, and leaves the bulk of the kernel to rot, incapable of growth. It is so with little sins. A word or deed which nobody condemns, and which may be laughed at and enjoyed, will nevertheless eat away the gist of our confidence, and leave us to wither and die like vegetables smitten by an unseen worm.

Our relation to the Church may remain unbroken, and a life of godliness may be accorded to us, and yet some little sins which have hardened into habits, like the insects that prey upon our fruit, may have left, or may be leaving, their sting in the soul. It is a great mistake to suppose that little sins will not prove fatal. In the Church, as in nature, the most terrific desolations are traceable to small causes. A single instance of contagious disease may infect a whole continent and sweep thousands into the grave. It was so with the yellow fever that ravaged our Southern cities two years ago. A fatal malaria starting from some vault, or sewer, or neglected vessel, walked the earth unseen until the graveyards were fat with its slain victims. A few months ago the nation was startled by the report, that flew on the wings of the lightning, that an entire town in Missouri had been destroyed by a storm, and many lives lost. That storm had its birth in a light invisible vapour that exhaled harmlessly from earth and sea. Like unto these devastations are the effects of little sins—little only because of the obscurity of the poison which they contain.

Men persist in calling them little sins because they are not disgraceful and brutish; and they are looked upon as innocent, because, like arsenic, they are sweet to the taste, though like that and other poisons which are deadly when taken into the system, they kill the soul when brought into the practice of life and the habit of character.

How does it come to pass then that these so-called minor offences are viewed with so much indifference and treated as foolish?

First: Conscience has been stifled in regard to them. They have been so long and so frequently indulged in, that the moral sense has become callous. Even memory does not record with any degree of distinctness their commission. As soon as done, like the dust on our garments or in our homes, they are brushed behind the curtain of oblivion—albeit more goes into the texture of character and web of conduct than is swept away.

Second: This mild view of sin is aggravated by *association* with those who indulge in like trespasses. There is nothing like companionship in keeping a sinner in countenance with himself. It was unquestionably a relief to Adam to be able to divide his guilt with his wife, and no doubt Judas felt a sense of relief when Pilate took the betrayed Saviour off his hands. So with all sinners and sins. Many a man, if standing alone, would cower and recoil in the presence of a sin, before which he would not flinch if supported by complicity. Most of the great felonies of the present time are committed in the name of leagues. A league is a recipe for washing out the blood-stains of crime. The same principle governs in lessser misdeeds called little sins. Their scarlet hue is caused to fade out by their popularity and prevalence. Hence we often hear the remark, "I know it is wrong, but everybody does it." This is the common apology for jaunts, excursions, reading the secular papers, social visiting, [illegible], and patronising petty stores, barber, and butcher shops on Sunday. Others extenuate sin on the ground of public demand, corporate obligations and official duty. It is by this subterfuge that Congress justifies extending its sessions into the Sabbath, and enacting laws which require the transmission and opening of the mails on the Lord's day. A similar excuse is pleaded for running trains and street cars in violation of the Sabbath law. Thus in various ways a large number of persons cover the vileness of sin with the skirts of other people. For example it is known that the trend of the theatre is to generate sensual feelings and tastes, and yet multitudes attend, among whom are found reputed Christians, who admit it is not consistent, but apologise by saying, "All the best people go." By this assumption and misnomer they mean the fashionable and gay element of society—the fast and foolish people who, like Jonah's gourd, grew up in a night and will perish in a night. They barter away a crown of life for leprous contact with fashionable dissipation.

Again, habit is another means of extending the list of little sins. Men abuse themselves and violate good manners by taking narcotics and stimulants. They stain their lips and defile their conversation by the use of slang phrases, bordering on profanity and lasciviousness. They indulge in private sins and illicit feelings, and yet all this is puffed aside as habit incident to our carnal nature. It is claimed nobody avoids these follies, and nobody need expect to. They are to be condoned as a spontaneity from the strange fires and frailties of our being.

Reader, be not deceived, God is not mocked. Whatsoever a man soweth that shall he also reap. Little sins are such, only because they are less shameful, and take a circuitous route to accomplish their fatal work. At once, in the name of the Lord, make war on the little foxes.—(*Divine Life*).

Miscellany.

—*Zion's Herald*:

Not the smallest occasion of rejoicing over the late national election is the undeniable majority by which it has been decided. No provision had been made, during the last four years, to prevent the perils of the last election, growing out of its nearly balanced electoral ballot, and the doubts as to the manner of determining difficulties arising in the congressional counting of the votes of the State electors. It had the appearance of an intention to secure all the possibilities of a close election, at whatever peril it might be to the peace of the nation. But the good providence of God has saved us from such a strain upon our government at this hour of intense political excitement. One of the finest days of the season, all over the land, secured the largest vote ever recorded. It is unfortunate that it is so—and probably it is the last election in which such a state of things will be apparent—every Southern State casts the same electoral ballot, with the opposition to it, in various forms, almost entirely, as it was illegally, suppressed; while the North, with two exceptions, is united in its majorities, but in every instance, with powerful minorities, enjoying a full opportunity for the placing and fair counting of the opposition ballots. We doubt not the result of the election will prove beneficial to the whole country, not less to the South than to the North, During the coming four years a new South will be developed. It is already fast recovering from the shock of war. Its valuable staple is bringing wealth rapidly into its States again. The working classes, which have been depressed, are beginning slowly to awake, and are securing the advantages of schools and grade. The black men are learning, and will soon assert, their power. A few leaders will not be able to hold these States in their grasp many years longer. Politicians, eager for position, will defend the right of fair ballot in the hands of their own constituents, whether they be black or white; this caste and sectional suffrage will come to an end, and the nation will become as dear as the state to Southern citizens, who still look upon it as unfriendly to their local interests. May such an hour be providentially hastened!

TELEGRAPHIC NEWS.

London, December 30th: A Conference of representatives from the different Chambers of Commerce of the British Empire will be held in London next February. The subjects for discussion will be free trade and the best means to secure uniformity of Customs duties. England will be represented by forty-eight delegates, Canada by ten, India by nine, and the other Colonies by two to four each.—The Indian troop-ship Serapis left Portsmouth for Bombay to-day.

St. Petersburg, 30*th*: The Russian Government has increased the duties on imports into Russia 10 per cent.—The *Golos* announces that the Chinese Government has consented to open the Chinese Empire to Russian commerce.

New York, 30*th*: Heavy snow has fallen throughout the United States, and the cold is intense.

London, 31*st*: It is rumoured that the Boers have occupied Pretoria.—Severe snow-storms, accompanied by destructive floods, have occurred throughout England.—The editor of the *Statesman* has been committed for trial on a charge of libel against the Nizam of Hyderabad.—The latest advices from Ireland state that extraordinary precautionary measures are being taken by the military authorities in Dublin.—In the opening speech of the Attorney General in the trial of the Land Leaguers he based the charges chiefly on the seditious speeches made by the traversers. The speech has taken four days in delivery.

St. Petersburg, 31*st*: Advices received here from the seat of war in Central Asia state that severe fighting took place near Geok Tepe with the Tekke Turcomans and Russians, after which the latter withdrew. The losses on both sides were heavy.—The semi-official *Agence Russe* announces that negotiations have been concluded between Russia and China at St. Petersburg, and that Russia is now only waiting the decision of the Chinese Government.

Constantinople, 31*st*: The Porte will concentrate 100,000 troops of all arms on the Greek frontier.

Athens, 31*st*: The statue of the goddess Minerva, by the ancient sculptor, Phydias, has been discovered here.

London, January 1*st*: Latest advices received from Ireland state that in consequence of the authorities having prohibited the holding of land meetings on Sunday (to-morrow), the meetings which have been called throughout the country will take place to-day.—Flying columns are traversing the country, in order to prevent night drilling of Land Leaguers.—The revenue returns for the December quarter amount to £19,500,000, showing an increase of £920,000 as compared with last year.

2*nd*: Latest advices from the Cape state that Utretcht has been abandoned by the Boers, and that the garrisons of Standerten and Wakkerstroom are strongly entrenched, and have an abundance of supplies. A force of British troops is now on the way to the front.—The *Times*, in a leading article, announces that the Irish Land Bill, now under the consideration of the Cabinet, will be supplementary to, and will remedy, the defects of the Land Act of 1870. No new principles will be adopted.—A Royal Ordinance has been issued, prolonging until October the term of granting brevet promotions by succession on the occasion of a vacancy occurring among the general officers of the Indian Army.—Latest advices from South Africa state that a force of colonials has fought an action with the Tambookies, who were defeated and sustained a loss of eighty killed, besides losing several in prisoners. The colonials also captured a large number of cattle and sheep. The total loss on the colonial side was only three men.

Constantinople, 2*nd*: The Porte has declined to submit to the arbitration of Powers, as proposed by England, in final settlement of the Greek-frontier question.—In our telegram dated London, 31st December, please read—"The editor of the *Statesman* has been committed for trial on a charge of libel against the Ameer-i-Kabul Co-regent of Hyderabad, and not *Nizam* of Hyderabad, as given.

London 3*rd*: The *Times*, in a leading-article today, announces a Coercion Bill for Ireland, which Government intends introducing. The bill provides for the suspension of the Habeas Corpus Act and trial by jury, and restricts the sale and possession of arms.—Latest advices from Natal state that the Boers of the Orange Free State threaten to join the rebellion which is now raging among the Boers in the Transvaal.—Communication with the Transvaal is now totally interrupted. —Advices from the Cape state that the column of colonial troops under Colonel Carrington, which went out from Mafeteng with the object of patrolling the country of the Basutos, has returned, and will start immediately on another patrolling expedition after receiving fresh convoys.—News from the Transkei states that the Timbu chief and a large number of his tribe have surrendered to the colonials.

4*th*: All the Great Powers continue to urge upon Turkey and Greece the acceptance of the arbitration proposed by England in settlement of their frontier dispute. No favourable result is, however, expected. — In consequence of rumours having reached the Government of intended raids by Fenians on certain Volunteer armouries in England, precautionary measures have been ordered to be taken to guard against any attacks —It is rumoured that a torpedo has been found under the bow of Her Majesty's ship Lord Warden (18 guns), now lying in the Firth of Forth.—The ship Brahmin (Captain Barr), outward bound from Glasgow to Bombay, has been wrecked.

5*th*: The rumour current yesterday, that a torpedo had been found under the bows of H. M. S. Lord Warden, has been officially denied.—Latest advices from the Cape state that the Boers have now entered the province of Natal, and are determined to oppose the advance of the British forces now moving on the Transvaal. The British Government has asked permission of the Portuguese Government for British troops marching into the Transvaal to pass through Lorenzo Marques, situated in Delagoa Bay.—Numerous fires by petroleum have taken place in the Docks at Liverpool and are believed to be the work of incendiaries.—It is reported that in the late severe engagement at Geok Tepe between the Russians and Tekke Turcomans the Russian troops sustained a loss of three thousand men in killed and wounded before they withdrew from the field of action.—The *Standard* publishes a paragraph stating that a reduction in the personnel of the British fleet has been decided upon by the authorities.—In a speech made by Mr. Fawcett at Manchester yesterday he advocated the carrying out of public works in India solely from the surplus created by a policy of economy and a reduction in military expenditure The prosperity both of England and India, he said, would be greatly increased if the public works could be carried out more by private than Government agency.—Deceased: Colonel Rothney.

6*th*: Parliament was opened to-day by Royal Commission. The Speech of Her Majesty the Queen, which was read by the Lord Chancellor, says: My Lords and Gentlemen,—My relations with Foreign Powers continue to be friendly. The Great Powers of Europe have been engaged in communications to determine the demarcation of the Greek frontier. Important portions of the Treaty of Berlin are not yet fulfilled, and will continue to be the object of my anxious attention.—The rising of the Boers in the Transvaal has imposed upon me the duty of taking military measures for the prompt vindication of my authority, and I have postponed the plan intended of securing to the settlers local autonomy.—I regret the continuance of the war in Basutoland, and I hope that a suitable occasion for my friendly intervention may occur to restore peace to that Province.—With the exception of the force now at Kandhar, all my troops have been recalled from Afghanistan. The permanent occupation of Khandhar is not intended, but the unsettled condition of the country, and the consequent difficulty in establishing a native Government, has delayed the withdrawal before this of my forces there.—The social condition of Ireland is alarming, and the extended system of terror now reigning there is paralysing the exercise of private rights and civil duties. The ordinary powers having proved insufficient, proposals will be submitted to you for additional powers necessary to vindicate the law, protect life and property and personal liberty. The Land Act of 1870 was beneficial but is insufficient. I recommend to you the development of principles conformably with the special wants of Ireland.—Bills for County Suffrage Government of Ireland (*sic*) and abolition of corporal punishment are announced.—Latest advices from Ireland state that serious disturbances have occurred at Westbrook, near Claremorris, owing to a riotous mob endeavouring to prevent the service of certain ejectment notices on the tenants. The constabulary, who were guarding the process servers, were obliged to charge the mob with fixed bayonets, wounding several severely.—Six prominent members of the Land League have been arrested at Tralee, in County Kerry.—Mr. Parnell arrived in London from Dublin yesterday. —Advices from the Cape states that the Boers had released on parole Captain J. M. Elliott, of the 94th Regiment, and Captain F. R. H. Lambart, of the 21st Regiment, whom they afterwards fired upon, killing the former officer.—Sir Evelyn Wood proceeds from England to the Cape immediately.—Sir Evelyn Wood has been appointed Second-in-Command of the forces at the Cape.—An official despatch received from Natal, which has just been published, fully confirms the extent of the disaster to the 94th Regiment as reported in the first despatch on the subject. The despatch states that a detachment of the regiment was escorting a convey of supplies to Pretoria, when they were suddenly surrounded by the Boers, and summoned to surrender instantly, which they refused to do, and in the engagement which ensued lost 112 men in killed.

Constantinople, 6*th*: The Porte is reconsidering the proposal made by England for arbitration of the Great Powers in the Greek frontier Question.

PASSENGERS SAILED.

Per P. and O. Str. *Malwa*, Jan. 1:

For Southampton.—Surg-Major J Halliday, Mr J Richardson, Miss Richardson, Miss Boyd, Mr E Balfe, Surg B Wellers Caulan and infant, and Mrs N A Graydon and etc.

For Brindisi.—Mr H N B Esrkine, Major H A Lewes, Mr Cleghorn, Major H C Marsh, Lieut-Col Hoskyns Phelps, Mr E Baker, Mr W E Murray and Mr W Maynard.

For Venice.—Mrs and 2 Misses Bennell, and a gentleman.

For Suez.—Count Tysz Riewez, Mr Soubinn, and Mr S Buig.

For Aden.—Lieut H A Stock.

Per Str. *Vorwasto*, 5:

For Trieste.—Mr F Heyer, Capt C H Sheppard, Mr and Miss Chlupsa, Mr A Hiller, Miss C Zubisch, Miss T Dick, Miss A Bittersmann, Mr and Mrs Bittersmann, and Mr T Groll. For Port Said—Mr and Mrs L Weiss.

Per Str. *Wistow Hall*, 5 for Liverpool:

Dr Dyce Duckworth, Miss Handyside, Miss Nicholls, Mrs Gibbs, Dr D Macdonald, and Mr J Ramsden. For Malta,—Col and Mrs Handyside.

PASSENGERS ARRIVED.

Per Str. *Rydal Hall*, Dec. 31:

From Liverpool.—Mrs T R Redfern and infant, Miss Florence Taylor, Mrs V G L Eyre and infant, Mrs Mathews, infant and 2 children and Mr H Hawkins.

From Suez.—Mr R H Baker.

Per P. and O. Str. *Khiva*, 4:

From Southampton.—Lieut G Cookson, Mr C G Stevens, Mr J Andrews, Mrs McKenzie, child, and sister, Mr D Faulds, Miss Randell, Mr G Dowling, Mr G Chamberlain, Mr W Hoyle, and Mr Farman.

From Brindisi.—Mr J K Spence, Mr W Parkes, Col H M G Purvis, Mr and Mrs Hopper and infant, Mr G Seymour, Major and Mrs R M Lloyd, Mr and Mrs McFadyen, Mr Melgard, and Mr G S Elmore.

From Venice.—Mr G Mann, and The Hon A Wilson.

From Suez.—Mr G E Angelosta, Sk Bados, Verra Boga, G Sk Ismal, and A Gomes.

From Gibraltar.—Essoof Sk Saidoo.

Domestic Occurrences

MARRIAGES.

SANDS—HANSON.—December 15th, at St Pancras Church, Middlesex, by the Rev Canon Spence, Vicar of the parish assisted by the Rev G F Price, DD, Vicar of Romford, Essex, John Sands, Esq, of Dagnam Priory, near Romford, to Jemima Caroline, youngest daugater of the late James F Hanson, Esq, of Smyrna.

JERVIS—MCAFEE—Dec. 28th at Poona at the Free Church by the Rev J Small, Alfred S Jervis, Principal of the Mission School at Surat to Adelaide Awe McAfee.

BLYTH—THOMSON.—January 1st, at St Mary's Church, Poona, by the Rev A O Walsh, F Blyth, of Bombay, to B E Thomson, widow of the late G B Thomson, Chemist, Bombay.

BLACKSTOCK—DUNCAN.—Jan. 3d, in the M E Church, Nagpore, by the Rev D O Fox, Rev J Blackstock to Miss Lydia Duncan of Nagpore, late of the Women's Foreign Missionary Society's Zenana Mission, M E Church Lucknow.

MANWARING—RANDELL—January 5th, at Girgaum Church, by the Rev H C Squires and the Rev T Carss, the Rev A Manwaring, C M S, to Frances Emily, the youngest daughter of the late Mr W Randell.

"BOMBAY GUARDIAN."

Subscriptions received from 1*st to* 8*th January* 1881.

Mrs, Calder, 31st December 1880, Rs. 7-10; Capt. J. E. Winkler, 31st December 1881, Rs. 7-10; Zenana Mission Mazgaum, 1st January 1881, Rs. 8-8; M. F. Jones, 2nd December 1881, Rs. 6; E. A. Brooks, 9th April 1881, Rs. 3-13; J. D. Wilson, 30th June 1881, Rs. 3-13; J. P. Daley, 31st January 1881, As. 10.

ARCHIVE http://Archivebeta.Sakhrit.com

New Advertisements.

NOW READY

A FEW HALF-BOUND COPIES

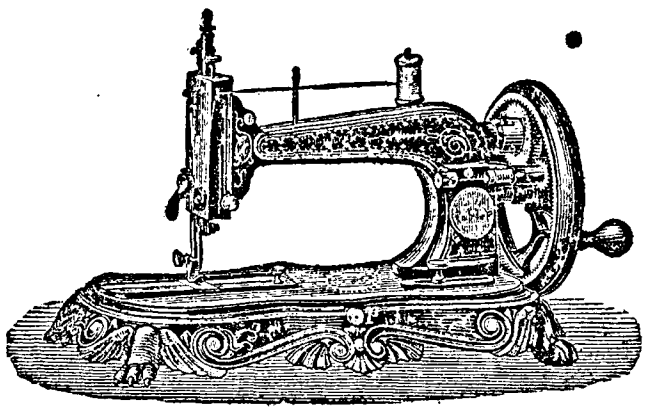
OF THE

BOMBAY GUARDIAN

FOR 1880.

Price Rs. 8 and Postage 8 As.

SEWING MACHINES.



SEWING MACHINES of *Various Kinds and Descriptions*, HAND or TREADLE, for FAMILY and TAILORING purposes as well as :—

PARTS AND ACCESSORIES FOR MACHINES

also :—

Repairs and alterations, of every description, by a Practical European Mechanist.

For Price Lists and further particulars apply to—

H. A. GEYER,
2, Dean Lane—Fort,
Bombay.

N.B—Mofussil Orders will be Carefully and Promptly attended to.

New Illustrated Devotional and Practical

FAMILY BIBLE,

Containing the Old and New Testaments, Apocrypha, Concordance, Psalms in Metre, &c., &c.

Also Dr. WM. SMITH'S complete Dictionary of the Bible, a History of the Religious Denominations, both Ancient and Modern; a History of the Books of the Bible, Chronological and other valuable Tables, designed to Promote and Facilitate the Study of the Sacred Scriptures: History of the Translation of the Bible, Photograph Album, &c., &c.

Embellished with more than 2,500 *Fine Scripture Illustrations.*

Bound in American Morocco, Paneled Sides, with Marriage Certificate .....at Rs. 25
Do. Do. Gilt Edges .....at Rs. 28
Elegantly Bound in French Morocco—
London Antique, Raised Panels, Gilt at Rs. 35
Magnificently Bound in Turkey Morocco,
Raised Panels, Full Gilt Sides .....at Rs. 40

The Bible priced 40 Rs. is fully as good as that sold by traveling Agents at 70 Rs. Order from us direct and save the heavy commission paid to traveling firms.

☞ Agents wanted to canvas for above and other popular books. Special terms given.

W. J. Gladwin, Book Concern, Bombay.

CHOLERA.

1840. PAIN KILLER. 1880.

FOR FORTY YEARS

PERRY DAVIS' PAIN-KILLER

has been tested in every variety of climate and by every known nation. It is the constant companion of the traveller and missionary. Its efficacy in all diseases of the bowels has received the most convincing testimony. It is a purely vegetable compound and is a perfectly safe medicine in unskillful hands.

We can offer no stronger proof of its great and growing popularity in India, than by stating that there are to-day offered in the bazaars of Bombay and up-country *at least six* (known to us) frandulent imitations of Perry Davis' Pain-Killer, some of which are put up in our empty bottles purchsed from bottle vendors in the streets.

We warn the public and caution them to buy of only reliable parties.

Authorized Agent in Bombay.

YUSUF ALLY HIPTOOLA,
Pir Market.

For Sale by all the leading Chemists throughout India.

HOME FOR PUPILS,

MRS. G. MILES takes in as Boarders a few children attending any of the Schools in Poona. For further particulars apply to Mrs. Miles, 24 Stavelly Road, Poona.

ELECTRICITY

IS

LIFE to the BLOOD.

An order is made to America for the Galvanic Batteries, named after Sir Ashley Cooper, which are now out of stock. The Advertisement will be again inserted on the arrival of the supply.

Manager Bombay Guardian.

MAHABLESHWAR.—Board and dgelling at this delightful sanatarium, with all the comforts of a Christian Home. Terms Rs. 2 per day. Apply by letter to P. M. care of this paper.

CHANGE OF RESIDENCE.

THE HOUSE OF HOPE is removed to Grant Road, opposite the Theatre, in the street leading to Khetwadi.

Just received a fresh Invoice of

SUPERIOR WATCHES AND CLOCKS.

OFFERED AT REDUCED PRICES TO SELL OF QUICK.

The Silver Lever Watch.—In Engine-turned Silver cases, ¾th plate movements, Lever escapement, Compensation balance, jewelled in 10 holes; a very correct time-keeper; strongly recommended to any one requiring a good Watch Price Rs. 35 in Hunting cases; Rs. 40 in Half-hunting cases; free by post.

The Criterion Watch.—Keyless action, Damptight, Dust-tight, and Air-tight; Lever escapement; in strong German Silver cases, Crystal front; a very serviceable article, suitable for Travellers, Sportsmen, and others, requiring an extra strong watch to with-stand rough usage. Price Rs. 25; packing free.

The Calendar Watch.—Showing Month, Date, Day, and correct time; keyless mechanism, in gilt cases; a very useful watch. Price Rs. 20; packing free.

To Ladies.—*In return for a Money-Order for Thirty Rupees will be sent free by post to any address in India, an elegant Ladies' Silver Watch, strongly gilt in Gold, unsurpassed for time, beauty and workmanship.*

The Minerva Timepiece.—In bright Nickel Silver cases; Lever escapement, with Alarm mechanism; very handsome; well suited for the Drawing Room or the Library; a correct time-keeper. Price 11-8; packing free. The same, a little smaller size, without Alarm; well adopted for a present. Rs. 7-8.

☞ *To prevent disappointment, orders should be sent early, with remittance.*

BURDETT & Co.,
DEALERS IN IMPORTED GOODS,
3, *Waterloo Street Calcutta.*

POONA SCHOOL.

This institution is under the management of a board of Trustees appointed by the South India Conference of the Methodist Episcopal Church, and also under Government inspection.

Having secured most eligible and commodious quarters and efficient assistants male and female, the principal is prepared to receive both day scholars both boys and girls as boarders on reasonable terms.

For particulars apply to
REV. W. E. ROBBINS, Principal,
Stavely Road, Poona.

PIANOS Rs. 750 to 1660.

AMERICAN CABINET ORGANS, Rs. 150 to 460. The latest styles, Solid Walnut case, Fine tone. ☞ 17 Stop Organs only Rs. 320.

WRITING PAPER, Envelopes, Visiting Cards, of best manufacture. Send for samples and rates.

Address *American Agency,*
42 Medows Street, Fort, Bombay.

ASIATIC SOCIETY MUMBAI

EDUCATION AT HOME.

TO PARENTS AND GUARDIANS.

The Misses BARTON (who have had 16 year's experience in tuition) receive a limited number of young Gentlemen to Board and Educate at

ROTHER HOUSE, COLLEGE PARK, LEWISHAM.

The pupils are instructed in the ordinary branches of English Education, French, German, Latin, Drawing, Pianoforte, &c., and efficiently prepared for public schools.

Terms.—50 Guineas per annum.

LEWISHAM is one of the healthiest localities near London, pleasantly situated in Kent, the Garden of England.

References given and required.

ROTHER HOUSE SCHOOL
Examination, July, 1880.

GENERAL REPORT.

I have made a thorough examination of this School, and the results are highly satisfactory. The Papers on the whole were very well worked. Some: Scripture, English Grammer, Arithmetic, and Senior French were above the average in quality, and reflect great credit upon the Misses Barton.

The Pupils take great interest in their work and are very intelligent. The School-room and arrangements are excellent.

T. H. HARRISON, M.C.P.
Examiner.

Dr. Durkee's Liver and Kidney Pad cures Liver Complaint, Kidney disease, Fever and Ague, and a host of other Diseases. Easily and comfortably worn by any person, illustrated in the above drawing. Price per pad.

—:o:—:o:—:o:—

Brown's Vermifuge Comfits or worm Lozenges Price per doz. bots. Rs. 4½.

Brown's Dentrifice and Dontina for cleaning and preserving the teeth. Price per doz. bots. Rs. 5.

—:o:o:—

Ploughs! New American cast steel ploughs. Designed especially for Indian soils. To be worked either with two bullocks. Warranted especially for light soil. Price from Rs. 20 to Rs. 30 per plough. For further inquiries address a letter to the agent Esufally Hiptoola, Pir market Bombay, or to the Manager of the Bombay Guardian New Nagpada, No. 36, Tank Street, Bombay.

DR. AYERS CELEBRATED PREPARATIONS.

Ayers Cherry Pectoral	Price Rs.	20	0	0	per doz.	bts.
„ **Sarsaprilla**	„ „	20	0	0	„	„
„ **Ague Cure**	„ „	20	0	0	„	„
„ **Hair Vigor**	„ „	17	0	0	„	„
„ **Cathartic Pills**	„ „	3	8	0	„	„

A fresh consignment of these celebrated preparations has just arrived, and any one afflicted with coughs, colds, scrofulous affections, and other kindred diseases, will find speedy relief by trying these renowned remedies.

—:o:—

FAIRBANKS' SCALES!!

—:o:—

All styles from the largest railroad platform scales to the smallest letter-weighing balances, at moderate prices. Any one knowing the reputation of these makers, will need no further comments from us as to their ability. One simple inspection of the goods will be sufficient to prove the superior quality and style of their workmanship.

For further inquiries address a letter to the Agent Esufally Hiptoola, Pir Market Bombay, or to the Manager of the Bombay Guardian New Nagpada, No. 36, Tank Street, Bombay.

THE INDIAN BIBLE AND PRAYER UNION

Is designed to encourage the regular and systematic reading of God's Word; and to encourage a Spirit of unity and purpose in prayer among believers of all denominations in British India.

A Calendar of the Daily Readings for 1881 (third year of the existence of the Union) will be forwarded, post free, on receipt of full name and address and TWO ANNAS, the only charge, by the

Editor of THE MESSENCER,
RANGOON BURMA.

☞ Old members should renew and intending members register immediately.

REQUEST.

DONATIONS of books or money are requested for the Library of the Bareilly Theological School particularly Oriental and Theological books are desired.

Persons leaving the country or otherwise having books to dispose of may be glad to help us.

T. J. SCOTT.
Principal

Bereilly, N. W. P.

ALL SHOULD READ.

The follwing books. Verily, Verily; the Amens of Christ, Rs. 3-2, Daily Meditations, Rs. 3-2, Love Revealed Rs. 3-12. Paul, the Christian's Pattern 6 As. Life of Mahommed 3 As. Discussions by the Seaside 3 As. What is the Religion that Man Needs? ½ A. Is Infant Baptism Unwarranted? 2 As. Friendly Words to Romanists 2 As.

All our people should read these books. They will do good. Christians, get your friends to read them. Address orders to *W. J. Gladwin*, Methodist Book Concern 42 Medows Street, Bombay.

ENGLISH AND MARATHI DICTIONARY.

Price 6 Rs. per copy
or 60 Rs. per dozen.

Apply to BABA PADMANJI.

Upper Duncan Road, Bombay.

MUSSOORIE AND LANDOUR SEMINARY.

This Institution reopens at "Winter's Retreat" Rajpore on the 1st of January, and returns to "Midlands" Mussoorie in the early Spring. Every care and attention bestowed on the physical, mental and moral requirements of the Pupils.

Address, Rev. J. Parsons, Principal,

WELL WORTHY OF NOTICE AS A CERTAIN CURE

For Bilious and Liver Complaints Indigestion Wind, Spasms Foul Breath, Nervous Depression, Irritability, Lassitude, Loss of Appetite, Dyspepsia, Heartburn; Sour Eructations, Lowness of Spirits with sensation of fullness at the pit of the Stomach, Giddiness, Dizziness of the Eyes &c.,

DR. SCOTT'S BILIOUS & LIVER PILLS

STAND UNRIVALLED.

As a General Family Aperient Medicine they have no equal, being mild in their operation, and greateful to the Stomach, they give a healthy tone and vigour to the different secretions, causing the necessary organs of the Stomach and Liver to resume their activity, thus restoring the appetite, promoting digestion, and strengthening the whole system.

They can be taken at any time without restraint from business or pleasure, hence they are a most valuable domestic medicine. Heads of households should always have a box of these Pills by them, to resort to on any slight occasion of ailing on the part of those under their charge, as by paying attention to the regular action of the Stomach, Liver, and Bowels, many a severe illness is avoided or mitigated. They will be found in slight cases by a single dose to restore health to the body, with a happy frame of mind.

Prepared only by W. Lambert, 1A, Vere Street' London, W., England. In Bottles **ONLY**, 1s. 1½d. and 2s. 9d. Sold by all Chemists.

IMPORTANT CAUTION.—Be sure to ask for "DR. SCOTT'S Bilious and Liver Pills," in a green bottle, wrapped in green paper, and having the name and address.

WILLIAM LAMBERT,

8, King William Street, Charing Cross,

Engraved on the Government Stamp. Do not, therefore, purchase without seeing the Government Stamp over the cork of the bottle.

GRATEFUL—COMFORTING

EPPS'S COCOA.

BREAKFAST

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet, that a constitutin amay be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."
—See article in the *Civil Service Gazette*

Made simply with boiling water or milk.

Sold only in Packets labelled :—

JAMES EPPS & CO.,

HOMŒOPATHIC CHEMISTS,

LONDON.

ANCHOR LINE.

Indian Service between Bombay, Liverpool and Mediterranean.

The following sailings have been arranged.

BOMBAY TO LIVERPOOL DIRECT.

	Captain.	Tons.	H. P. Nominal.		
s. s. "Britannia"	R. Hutchinson.	3060.	400.	12th February	1881.
s. s. "Hispania"	James Laird.	3300.	400.	12th March	„
s. s. "Rumania"		3300.	400.	6th April	„
s. s. "Macedonia"	Thos. Martin.	2272.	486.	30th „	„
s. s. "Britannia"	R. Hutchinson.	3060.	400.	14th May	„
s. s. "Hispania"	James Laird.	3300.	400.	11th June	„

BOMBAY TO GENOA OR NAPLES.

	Captain.	Tons.	H. P. Nominal.		
s. s. "Olympia"	John Lang.	2050.	424.	19th January	1881.
s. s. "Galatea"	S. Puddicombe.	2044.	360.	19th February	„
s. s. "India"	Geo. H. Read.	2289.	500.	19th March	„
s. s. "Italia"	Thos. G. Knox.	2245.	424.	13th April	„
s. s. "Assyria"	J. Campbell.	1623.	424.	25th May	„

These steamers have been especially fitted for the Indian Trade, and have accommodation for a large number of saloon passengers.

Each steamer carries a Surgeon and Stewardess.

Fare through to	New York	Rs.	600.
„ „	Liverpool	„	500.
„ „	Genoa	„	450.
„ „	Naples	„	400.

For plans, hand-books of information, and for any further information

Apply to W. & A. GRAHAM & Co.,
Agents.

N. B.—The New York passages are booked in connection with the Co.'s Atlantic Mail Service either from Greenock or from London.

There are weekly sailings from either place.

Graham's Buildings Bombay.

HALL LINE OF STEAMERS.

FORTNIGHTLY BETWEEN

BOMBAY AND LIVERPOOL VIA MALTA.

The following sailings have been arranged.

	Commander.	*Tons.*	*H. P. Nominal.*		
s. s. "Rydal Hall"	O. Lloyd.	2700.	400.	19th January	1881.
s. s. "Speke Hall"	Brand.	2700.	400.	29th „	„
s. s. "Branksome Hall"	R. Collin.	2100.	300.	12th February	„
s. s. "City of Baltimore"	J. Verril.	2400.	300.	26th „	„
s. s. "Trentham Hall"	Jas. Shaw.	2100.	300.	12th March	„
s. s. "Wistow Hall"	T. Collin.	2700.	400.	26th „	„

	Commander.	*Tons.*	*H. P. Nominal.*	
s. s. "Rydal Hall"	O. Lloyd.	2700.	400.	9th April 1881.
s. s. "Speke Hall"	Brand.	2700.	400,	23rd „ „
s. s. "Branksome Hall"	R. Collin.	2100.	300.	7th May „
s. s. "City of Baltimore"	J. Verril.	2400.	300.	21st „ „
s. s. "Trentham Hall"	Jas. Shaw.	2100.	300.	4th June „
s. s. "Wistow Hall"	T. Collin.	2700.	400.	18th „ „
s. s. "Rydal Hall"	O. Lloyd.	2700.	400.	2nd July „

These fast steamers have been specially built and adapted in every way for the Bombay trade.

Each steamer carries a Surgeon and Stewardess.

For plans, handbooks of information and any further particulars,

Apply to EDWARD BATES & Co. } *Agents.*
W. A. GRAHAM & Co. }

Bombay, 5th January 1881.

THE BOMBAY GUARDIAN.

PRICE REDUCED TO RS. 6.

The BOMBAY GUARDIAN is now enlarged from 12 to 16 pages. It has been in existence for more than a quarter of a century. It has quite a large circulation in India and to some extent also in Europe, America and other countries.

TERMS OF SUBSCRIPTION: Rs. 6 in advance per annum; with Indian Postage, Rs. 7-10; with Postage to England, and America via Brindisi Rs. 10-14; to other Foreign Contries Rs. 9-4-0. For smaller periods in proportion.

Parties who find it more convenient to pay monthly, will pay Half a Rupee at the beginning of each month. In Bombay, peon with subscription-book will call statedly.

ADVERTISEMENT RATES.

STANDING ADVERTISEMENTS for 1 year, As. 4 per inch for every insertion in advance.
„ „ „ 6 months, As. 6 „ „ „ } with occasion-
„ „ „ 3 months, As. 8 „ „ „ } al changes.

ALL RELIGIOUS (Christian) AND CHARITABLE ADVERTISEMENTS, both for longer and shorter periods, 4 As. per inch for every insertion.

SHORT ADVERTISEMENTS in small type, As. 2 per line for first insertion and 1 Anna per line for succeeding insertions.

ADVERTISMENTS can be inserted in English, Marathi and Gujarathi.

Special contracts can be made for Advertising; and I shall be happy to correspond with, on the subject.

DOMESTIC OCCURENCES 8 As. per insertion.

N. B. Advertisements of liquor, opium, theatrical entertainments &c. will not be inserted.

All business letters should be addressed to Rev. Vishnu Bhasker, at the Anglo-Vernacular Press, No. 36, Tank Street, New Nagpada, Bombay.

Letters for the Editor may be addressed to him at the above-mentioned Press.

Anglo-Vernacular Printing Press.

BOOK, JOB AND FANCY PRINTING

(ENGLISH, MARATHI AND GUJARATHI)

OF ALL DESCRIPTIONS, EXECUTED IN THE BEST STYLE.

PRINTING IN COLORS AND GOLD.

VISITING AND WEDDING CARDS.

MODERATE CHARGES.

ALL ORDERS SPEEDILY EXECUTED.

W. J. ESSAI.

GENERAL PROVISION STORES, &c.
BOMBAY.

CHRISTMAS CAKES.

Made of Fresh English Butter.

A Novelty! with each!! Cake!!!

Plain ..... 0 12 0 per lb. }
Partially ornamented. 1 4 0 „ } *Cash*
Elaborately „ 1 8 0 „ }

Bon Bon Crackers and Confectionary of the best description and variety.

Holly and Mistletœ Wreathes and sprays.

Muscatelle Raisins, China Preserves, Californian Pears, Crystalized Fruits.

Baskets of Fresh Fruits and Vegetables at from Rs. 2 and upwards supplied at the shortest notice.

Fresh Fish and Oysters packed in Ice or frozen in blocks of Ice.

Hams, Bacon, Cheese, &c.

Tea, Sugar, Coffee, Cocoa, Chocolate, &c.

Bouquets of flowers frozen in Ice, to order. 5 days notice required.

Oilman Sores and Provisions of every description.

Tasmania Jams and Chicago, Tongues.

Kopps consolidated Soups.
2 and 4as. per Tin.

Careful packing and quick despatch.

Orders by Letter or Telegram Executed only when accompanied by payment.

CRAWFORD MARKET DEPOT
Open from 5 A. M. to 5 P. M.

General Provision Stores Fort
Open from 7 A. M. to 7 P. M.

Apply to,
W. J. ESSAI.
CORNERS OF MEDOWS AND FORBES STREET, FORT, BOMBAY.

BOMBAY SCOTTISH EDUCATION SOCIETY.

BYCULLA SCHOOL—PAREL ROAD.

Head Master—MR. JAMES MCDONALD, } With Assistants
Head Mistress—MRS. MCDONALD, }

FORT SCHOOL—HUMMUM STREET.

Head Master—MR. A. D. SMEATON, } With Assistants.
Head Mistress—MRS. SMEATON, }

Music Master—MR. JOSEPH SCHMUCK.
French Master—SIGNOR PEDRAZA.
R. JEFFREY. } Honorary Secretaries.
D. MACPHERSON. }

Boarders (Boys and Girls) are received by Mr. and Mrs McDonald, and by Mr. and Mrs. Smeaton.
Bombay, January, 1879.

ASIATIC SOCIETY MUMBAI
Digitized with financial assistance from Government of Maharashtra
on 28 February, 2020

BOMBAY TRACT AND BOOK SOCIETY.

The attention of the Friends of the above Society, and of the Public generally, is invited to the following selection from the stock of books now on sale at the Depot. (Address—The Superintendent.)

	Rs.	A.	P.
Life in Nature—Jas. Hinton	3	12	0
Man and His Dwelling place —do—	3	12	0
Thoughts on Health —do—	3	12	0
The Mystery of Pain —do—	0	10	0
The Religions of the World	2	3	0
Moral Truths of Xianity—Luthardt	3	12	0
Saving —do— —do— —do—	3	12	0
Fundamental —do—do— —do—	3	12	0
The Gospel History—Ebrard	6	9	0
Homiletic Encyclopœdia of Illustrations in Theology and Morals—Bertram [Christlieb	7	13	
Modern Doubt & Christian Belief—	6	9	
The Bible Doctrine of man—Laidlaw	6	9	
The Spiritual Order—Erskine	3	2	
The Brazen Serpent —do—	2	3	0
The Freeness of the Gospel —do—	2	3	0
Life and letters of Thos: Erskine— *Set of 4 Volumes nett*	12	11	0
Science a strong hold of Belief–Painter	6	4	0
The Bible and Criticism—Rainey	3	2	0
Strivings for the Faith	1	9	0
Baird Lectures.			
Messianic Prophecy—Gloag [son	4	11	0
Inspiration of Scripture—Jamie-	4	11	0
Theism—Prof. Flint [ford.	4	11	0
Mysteries of Christianity—Craw	4	11	0
Set of 4 Volumes	16	14	0
The Fitness of Christianity to Man Bohlen lectures 1878—Huntingdon	1	9	0
Colloquia Peripatetica—Knight	3	2	0
Confession—A Doctrinal and Historical Essay—DeSanctis	2	3	0
Responsibility for the Gift of Eternal Life—McLeod Campbell	3	2	0
Nature of the Atonement —do—	3	12	0
Thoughts on Revelation —do—	3	2	0
Christ the Bread of Life —do—	2	13	0
OldTestament Prophecy–Wharburton Lectures 1876-80.–Stanley Leathes	6	9	0
The Religion of the Christ—Bampton Lectures 1874—Stanley Leathes	7	8	0
Infidelity its Cause and Cure—Nelson	1	4	0
Thoughts on Sacred Prophecy—Birks	1	9	0
Christian Civilization—Cunningham.	3	2	0
Religion and Science—LeConte	2	13	0
The Approaching End of the Age Sixth Edition—Grattan Guinness	4	11	0
Chinese Buddhism—Edkins *nett*	10	2	0
The Religions of China—Legge	3	12	0
Hinduism and its Relations to Christianity—Robson	4	11	0
Non Christian Religious Systems.			
Buddhism—Rhys Davids	1	9	0
Cunfucianism—Douglas	1	9	0
The Koran—Sir Wm. Muir	1	9	0
Hinduism—Monier Williams	1	9	0
Islam—Stobart	1	9	0
Extracts from the Koran with English Renderings—Sir Wm. Muir	2	3	0
Life of Christ—Pressense [4 vols.	4	11	0
The Early Years of X'anity —do—	18	12	0
Contemporary Portraits —do—	4	11	0
Christian Sunsets—Fleming	2	3	0
Early Christian Witnesses—do—	2	3	0
Memoirs of Elizabeth Fry	2	3	0

GEOGRAPHICAL GLOBES, 6 inches Diameter.....Rs. 1 9 0

THE OXFORD TEACHER'S BIBLE, in great variety of styles at 4-11-0; 5-10-0; 6-4-0; 6-9-0; 7-8-0; 9-6-0; 9-11-0; 10-5-0; 10 15-0; 11-14-0; 12-8-0; 13-2-0 & 14-1-0.

SHEET MUSIC, A choice collection of Sacred Songs, Duets, Choruses &c.

ELEGANT PRESENTATION BOOKS.	Rs.	A.	P.
Life Mosaic—F. R. Havergal	7	8	0
Life Chords —do— *(uniform with above)*	7	8	0
Loyal Gifts and Loyal Graces—do— *(six prose works in neat case)*	5	5	0
Old Testament Portraits—Geikie	4	11	0
The Land & the Book-Thompson *nett*	11	13	0
Farrar's Life of Christ *nett*	13	8	0
—do— Life of Paul *nett*	13	8	0
Foxe's Book of Martyrs	7	8	0
The Bird—Jules Michelet	6	9	0
Nature—Madame Michelet	6	9	0
Many Thoughts of many minds—Southgate—1st and 2nd Series,	7	13	0
Poetical Works of Geo. Herbert	7	13	0
Keble's Christian year.	6	9	0
English Pictures drawn with pen and pencil—Greey	4	8	0
American, French, German, Swiss, Italian, —do— —do— each	4	8	0
Louis Figuier's natural History Series, each	4	11	0
Jean Ingelow's Poems 2 vols	7	8	0
The Harvest of a Quiet Eye	3	10	0
Ingleside and Wayside Nursings	3	6	0
Random Truths in Common things.	3	15	0
Boys Own Annual 1880	4	4	0
Girls Own Annual—„—	3	6	0

A large assortment of Tales and Narratives children's Toy-Books, &c. &c.

The Life of Christ—Hanna—6 vols. *nett* [2 vols. *nett*	16	14	0
Memoirs of Thos: Chalmers —do—	13	8	0
Memoirs of Robt. M'Cheyne	3	2	0
Additional Remains of—do—[Smiles	3	2	0
Robt. Dick–Geologist and Botanist–	7	8	0
Life of Rev. Wm. Arnot [Drummond	5	10	0
Last Scenes in the Life of Our Lord—	4	11	0
Short Biography of Robt. Halley	4	11	0
Mem. of Ed. and Cath. Stanley	5	10	0
Life of Bishop Wilberforce—vol I.	9	6	0
The Scots Worthies—Howie	4	11	0
David King of Israel—Krummacher.	4	11	0
The Suffering Saviour —do—	4	11	0
Life and Epistles of Paul. 2 vols. Conybeare and Howson—*nett*	11	15	0
Life of Dr. Judson [Lessons–Balgarnie	2	3	0
Sir Titus Salt. Bart. His Life and its	3	12	0
Life of Gideon Ouseley—Arthur	2	3	0
The Battle of Unbelief—Carlyle	3	2	0
The Light of all Ages —do—	3	2	0
Natural History of Atheism—Blackie	3	12	0
New Testament Idea of Hell—Merrill	1	9	0
Life of Alfred Cookman	3	7	0
Life of Thos: Cooper	2	3	0
Prophets of Christendom—Carpenter	3	2	0
Christian Leaders of the Last Century—Ryle	4	11	0
Practical Religion —do—	4	11	0
Knots Untied —do—	4	11	0
Old Paths —do—	4	11	0
Mission to Nyassa—Young	4	11	0
Lectures on Preaching—Simpson	1	4	0

PHOTOGRAPHIC ALBUMS @ 3-0-0; 3-12-0; 4-14-0; 5-4-0; 5-10-0; 6-6-0; 6-12-0; 8-10-0; 9-0-0; 12-0-0; 14-4-0; and 15-12-0. *nett.*

SCRAP ALBUMS 1-8-0; 3-0-0; 4-8-0; 5-4-0; 5-10-0 and 10-2-0. *nett.*

SERMON PAPER packet of 5 quires 1-14-0 (*per post* 2-0-0)

THE BIRTHDAY TEXT BOOK bound in cloth, calf, morocco, Russia and Ivory from 0-15-0 to 6-9-0.

	Rs.	A.	P.
South African Mission Fields–Carlyle	3	2	0
The Phenomena of Spiritualism—A.	4	11	0
Moral and Religious Anecdotes—Cheever [Anecdotes–Paxton Hood	2	3	0
The World of Moral and Religious	3	12	0
Nine Lectures on Preaching—Dale	3	12	0
Jewish Temple & the Modern Church	3	12	0
The Atonement—Dale —do—	3	12	0
Set of 3 Volumes nett	10	2	0
The Speaker at Home—Halcombe	2	3	0
Locke on Education—Quick	2	3	0
Christian Revelation and Modern Astronomy—Chalmers	1	7	0
Home Education—Isaac Taylor	3	2	0
Saturday Evening —do—	3	2	0
Physical Theory of Another Life–do–	3	2	0
Fanaticism —do—	3	12	0
Elements of Thought—do—	2	8	0
Cook's Boston Monday Lectures,—Student's Edition—6 volumes	5	10	0
The Rise of the Huguenots—2 vols. Baird	9	6	0
History of the Civil War in America—by the Compte De Paris 2 vols. *nett*	20	4	0
Midnight Marches through Persia—Ballantine. *Price reduced to*	5	0	0
Moral Philosophy—Calderwood	3	12	0
The Secret of Success—D. Adams	3	2	0
Plain Living and High Thinking, or Practical self Culture— —do—	2	3	0
Beginning Life—Tulloch	2	13	0
Entering on Life—Geikie	2	3	0
Living to purpose—Johnson	1	9	0
The thorough Business Man—Gregory	2	3	0
Self-Help—Smiles	3	12	0
Character —do—	3	12	0
Thrift —do—	3	12	0
Secret of a Happy Life—Conder	0	13	6
How to Succeed in Life—Lister	1	4	0
Young Man's Safe guard in the Perils of the Age—Guest	1	9	0
Young Man Setting out in Life—do.	0	15	0
The Gifts of Civilization—Church	4	11	0
The Limitations of Life—Taylor	4	11	0
Moses the Man of God —do—	3	12	0
David the Beloved —do—	3	12	0
Peter the Apostle —do—	3	2	0
Set of 4 Volumes nett	13	12	0
The Ark of God—Parker	4	11	0
Sermons to the Natural Man—Shedd	4	11	0
Sermons by the Rev. John Kerr	3	12	0
Sermons by the Rev. Wm. Jay. 2 vols.	6	4	0
Sermons by the Rev. John Caird	3	2	0
Week day Sermons—Dale	2	3	0
Talmage's Sermons, 6 Vols. each	2	3	0
The Masque Torn Off—Talmage	2	3	0
Around the Tea Table —do—	1	4	0
Crumbs swept up —do—	1	9	0
One Thousand Gems from Talmage	2	3	0
Suggestive Passages from —do—	1	9	0
The Human Body —do—	1	9	0
Studies in Life—H. Sinclair Paterson	1	9	0

CHRISTMAS & NEW YEAR & BIRTHDAY Cards in great variety, at cheap rates, carefully selected from samples specially imported.

ILLUMINATED WALL TEXTS, a fresh Supply, in all styles and sizes with and without Oxford frames.

CHURCH SERVICES & PRAYER BOOKS a large consignment just received.

CHRISTMAS & NEW YEAR WALL DECORATIONS for Home and Church Use.

A Discount of 10 *per cent is allowed off the prices of English books (except periodicals and those marked nett) when purchases are made within one calendar month to the value of Rs.* 10 *and upwards. Payment either in cash or on presentation of account at the beginning of the month succeeding the purchases.*

Printed and Published for the Proprietor by SUMANT VISHNU KARMARKAR *Printer* at the ANGLO-VERNACULAR PRINTING PRESS, No. 36, Tank Street, New Nagpada BOMBAY.